

Mrs. D. W. Gerhard

REFORMED CHURCH MESSENGER

The Church's Duty in the Industrial Crisis

By EDMUND B. CHAFFEE,
Director New York Labor Temple

Has the Church a duty in the industrial crisis? Assuredly, yes. It has a responsibility which it can neither deny nor evade. But it does not have the responsibility, as some would suggest, of laying down concrete economic programs. That is the task of the engineers, of our economists and other social scientists.

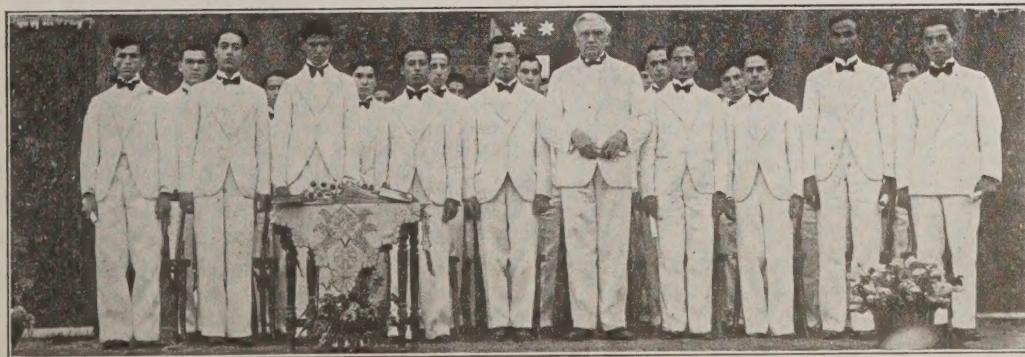
It is the task of the Church to proclaim righteousness. It is its task to get the facts of the crisis before the people so that they may know what it is they face. It is its task to hold up the proper and worthwhile goals, so that always we may be driving toward them and testing our achievements by them. It is its task to find a better technique of social change than the barbaric methods of force and violence. It is its task to keep open that freedom of discussion which will enable us to solve our problems by reason rather than by physical might.

Above all, it is its task to remake individual men and women who will become so on fire with zeal for the better world that maybe they will no longer be animated by the lust for money or the lust for power. It is its task to keep before men the vision of the city of God into which there shall "in no wise enter in anything that defileth, neither worketh abomination or maketh a lie."

—From "The Protestant Churches and the Industrial Crisis" (Macmillan).



Above: The first Catechetical Class confirmed in the new Trinity Church, Wind Gap, Pa., by the pastor, Rev. Wm. H. Brong, B.D., on Good Friday, 1934.



Below: The graduating class of the American School for Boys, Baghdad, Iraq, Dr. Calvin K. Staudt, Principal, in the center.

PHILADELPHIA, AUGUST 9, 1934

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ONE BOOK A WEEK

THE UNKNOWN GOD

Sometimes it seems as though hardly a month went by that someone did not publish the story of their passage from one faith to another, or from agnosticism to faith. I notice that I am accumulating a whole library of these spiritual aeneids on my shelves. I must confess that there is a sort of fascination about them and that I find myself reading them over and over. I suppose it is the personal element in them that gives them peculiar charm and interest, also the fact that in many instances they envision the path one has one's self trod from time to time. The latest of these to appear is of peculiar interest, partly because of the author and partly because of the method he so graphically pictures by which he found faith—for in this case it is an agnostic who finds his way over into the City of God. I refer to "The Unknown God" by Alfred Noyes (Sheed and Ward), the well-known poet and a professor in Princeton University.

Mr. Noyes, some years ago, found himself sharing the universal chaotic bewilderment with which men were facing the inexplicable universe. With others he had lost that radiant, lyric, confident faith with which the world of men once faced the universe and sharing that bewilderment which had come over our modern civilization. He was a poet and he knew that something was wrong. His heart yearned to sing great odes of faith, but could not sing in triumphant tones. He decided to probe this mystery of the spiritual world and set himself to the task with all the seriousness of an explorer of new worlds. He studied anew the lives of the great scientists, living over with Darwin, Huxley, Spencer and all the rest the long thought road they had travelled. He delved deep into the philosophic theories of the Middle Ages and of today. He followed the great theologians in their quest of God and the scholars in their quest of truth. He knew—it was his profession—all the great poetry of the world, but he read it afresh with this high pur-

pose of finding if there be any faith impregnable, immovable, unshakable and sealed with Heaven's own seal of certainty. He studied the religious systems of the world, tried to probe the secret of the faith that possessed the Church of the 13th century. Above all he set himself to examine the processes of his own heart. He had been singing songs for all these years—songs that breathed aspiration, that sprang from deep wells of romance, tinged with idealism, belonging to the world of the spirit, yet with no deep-rooted convictions of his own behind them. To himself he sang them all over again—where was faith?

Of course all this has taken many years and in a book of 400 pages Mr. Noyes has shared his studies with us, taking us step by step with him through these long vigils of the soul of man, and sharing with us the conclusions and convictions to which he came day by day. Of course

to most of us this long and studious process has been unnecessary. If occasionally we have had doubts and perplexities they have resolved themselves in the light of an inherited faith or by direct word of God through our own hearts or through the Church or through revelation of Holy Scriptures. But it is interesting to follow Mr. Noyes and watch the illumination gradually come to a poet's mind, interesting too to see how Mr. Noyes discovers the germs of faith in men who have always been thought of as lacking in all spiritual convictions.

As Mr. Noyes worked on he found that he was coming to an inevitable choice: either the universe was a blind and fortuitous concatenation of atoms, with no directing hand, and life itself was a mockery, delusion and sham, or else it was an orderly cosmos developing through long processes of evolution from matter to spirit, and spirit was the supreme quality and end of it all. Which of these two conceptions in the light of all his studies and own spiritual experience was rational? Only the latter could be, and he was fain to go in that direction. He was not satisfied to rest in this pragmatic conclusion, but surely it was the rational path to follow; for in it, after all, all the great and holy and wise had walked and found the fulfilment of their destinies and the perfection of their souls. In this direction he now moved and it brought him not only to God, but brought him to the Christian God. He found the Incarnation the foundation stone of all religion, the only explanation of life, the universe and everything in it. With it went the Atonement which is part of the Incarnation as it is God's identification with the suffering of the world. Life and its attendant suffering takes upon itself meaning in the Cross of Christ. Mr. Noyes has at last found faith and is a very ardent Christian and devout Catholic, now rejoicing in having found the stone of great price and happy in writing this very eloquent book to help others along the path of life.

—Frederick Lynch.

WHAT'S WRONG?"

(The Answer)

Too many nostrums,
Too many cooks,
Too many dreamers,
Too many crooks.

Too many shirkers,
Too many shams,
Too many tipsters,
Too many lambs.

Too many talkers,
Too many scribes,
Too many scoffers,
Too many bribes.

Too many critics,
Too many flaws,
Too many taxes,
Too many laws.

—Grenville Kleiser

GRADUATING EXERCISES, AMERICAN SCHOOL FOR BOYS, BAGHDAD

The 9th Annual Commencement of the American School for Boys, Baghdad, held June 21, was a unique and unusually impressive event. The School Garden was filled with 1,200 invited guests. Many of the prominent people of Baghdad were present, among whom were ministers of state, members of parliament, the mayor of the city, the governor of the district, the chief rabbi, Moslem religious sheikhs, and a host of other officials and prominent people. One of the local papers which gave several columns to the event, notes the fact that a very large percentage of women were also present. The Minister of Education, H. E. Jalal Beg Baban, was present in person and gave an address in which he advised the graduates about their future life. The music also was good. The two choruses, one from the Primary School and the other from the High School, sang at different times.

The graduating class was the largest in the history of the School, there being 29 high school graduates and 8 Freshmen. In regard to their scholarship, their character and mental and spiritual outlook, this was a remarkable class. Eight were graduated with honor and one attained high honor. The principal of the School,

Dr. Calvin K. Staudt, before distributing the certificates, remarked upon the excellent standard maintained by the students. Many of these High school students have a knowledge, an insight and an appreciation which is comparable to that of many college graduates.

Six of the students delivered original productions in Arabic and English, and surprised the audience with their fine productions and the earnestness with which they delivered their orations. The academic procession, when the graduates walked up to the stage to the music of Elgar's "Pomp and Circumstance", was most impressive; but still more impressive was the recessional, when the graduates with their certificates marched from the stage to the gate as the School was singing, "God Make Us Men."

Of the 29 High School graduates only six, and of the Freshman only three, are from families whose parents are Christians, while the rest come from non-Christian families; but, in reality, as every evidence shows, almost all, if not all, have imbibed the Christian ideas, thoughts and attitudes, and are guided by Christian motives. During their school career all attended regularly the "Daily Devotions" and many also attended the Sunday evening services.

This graduating class is unique, not only

in high scholarship and fineness of character, but also in the families and the races represented. Listing only a few of the families, we may mention the son and heir of the most powerful sheikh in Iraq, the son of another Bedouin sheikh, the son of a wealthy senator, the son of a mufti, the son of the governor of the Mosul Liwa', sons of two Kurdish chiefs, a young man from the household of ex-King Ali, a Shiah Moslem from the sacred city of Kadhmain.

A fairly accurate and significant description of the racial and religious groups within the graduating class was given by one of the Baghdad newspapers, in which there was a glowing account of the Commencement. The article says: "These young men represent different races, such as Sunni Moslems, Shiah Moslems, Christians, Jews, Turks, Kurds, Assyrians and Armenians." He should have also mentioned Persians, Hedjazi and Bedouin. Then the article goes on to say, "These stood beside each other on the platform, were united in spirit and purpose, and had become brothers." Indeed, it may be said that of the many High School graduates from many schools this year, this class is one of the most remarkable, and of the many graduating exercises this was one of the most impressive to be found anywhere.

Vol. CVII, No. 37

PHILADELPHIA, PA., AUGUST 9, 1934

Whole Number 5380

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Evangelical and Reformed Church, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent as long as legally permitted, unless there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSSER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

THE PSYCHOLOGY OF THE CROSS

"It cannot be!" That is our first thought when we see this good man Jesus nailed to a tree. We know there is no justice in it, this crucifying of an innocent person, and our minds refuse to call true what we see with our eyes. It cannot be—but there He is, between two thieves, dying like a felon, the object of curiosity, hatred and pity of the passers-by. It is true, then. They have crucified One who was accused of wrongs that He had not committed. The thought will not register easily. We rebel against it. It seems so insane, so out of joint with natural events, so at variance with our opinion of human nature. It cannot be, but is!

Then, as we ponder over this strange spectacle, we begin to see that it is not so out of joint as we had supposed. We realize that the innocent are often made to suffer, and sometimes take suffering voluntarily into their hearts and upon their bodies for the sake of those whom they love. This human nature, about which we have thought in such glorious terms, which we have exalted as if there could be in it nothing of the beast and the jungle, is revealed for what it actually is. We see it now as a strange mixture of saint and devil, capable at one moment of the sublimest good will, and at the next expressing itself in indescribable devilishness. "Hosanna" today, and tomorrow "Crucify Him!" The awful cry, "Crucify Him!" is as much a part of our human nature as the happy "Hosanna".

Ah, yes! Our nature! We are part of that humanity which slew the Lord! We have helped to make the innocent suffer and in our hearts, too, that ugly cry, "Crucify him!" has drowned the voice of our better nature. The guilt that is upon the heads of that ancient mob and its cunning leaders is upon our heads, too! "Were you there," runs the spiritual, "when they crucified my Lord?" Yes, our souls answer, we were there, and the bitter condemnation deserved by that mob is ours, too!

Something like this runs the logic of the cross. First, we think it cannot be. Then we begin to realize that it was natural that it should be. Finally, we identify ourselves with that humanity which both blessed and crucified the Master, and we know ourselves to be sinners with the mob and with Pilate. That genuine, guiltless spirit whose

authority has been denied and whose body has been shocked into lifelessness, reveals us for what we are. Saintry sometimes, but how often brutal and hard! Thus we cease to condemn those who passed sentence and those who drove the nails, and cry out, "We have sinned. Forgive us for our great iniquity."

* * *

THE SPIRITUAL CONFERENCE

The usual large gathering, with a program of exceptional brilliance and helpfulness and a fellowship unsurpassed, in an ideal place of meeting—these factors guarantee the annual success of our Spiritual Conference. It is a real inspiration to spend a few days at Franklin and Marshall Academy, where Dr. and Mrs. E. M. Hartman know so well how to entertain a Conference. It is one of the most delightful features of our denominational life that such a gathering has been maintained for 44 years, with ever increasing appreciation of its quality and value.

* * *

MAKING RELIGION INTERESTING

The MESSENGER recently called attention to the fact that Dr. Guy Emery Shieler, Editor of *The Churchman*, had been presented with the award of the School of Journalism of the University of Missouri for distinguished service in journalism. As this was the first award of this nature given to the Editor of a religious journal, we ask you to read the observation of Dr. Shieler on the significant problem of "Making Religion Interesting."

"My newspaper friends warned me solemnly," he said, "that religion could not be made interesting or vital on the printed page. I was well aware that Churches had shown a genius for making religion drab. By and large, superannuated ecclesiastics in need of a job had been chosen as editors of religious journals, without question concerning either natural endowment or training in a highly specialized field. Small wonder that the public thought of the religious press as representing the ultimate of dullness! Basing our purpose on a sound and fundamental journalistic precept, we proposed to make religion interesting. I like to believe that we have in some degree succeeded.

"One of the curses of religious journalism, reflecting a popular confusion of mind, has been an overemphasis on the difference between the secular and the religious. But if 'pigs is pigs', journalism is journalism. Religious journalism differs from secular journalism only in a *particular emphasis*. Our better religious journals are touching life on constantly widening horizons; that is one reason drabness and dullness are giving place to color and vitality. Christianity is a religion in which the person is central; it touches all of life at every point. No religious journal, therefore, can ignore any aspect of the social order today, whether the theatre, the police court, the factory or international relations, and be worthy of its calling."

We agree with this; it must be added, however, that no amount of "color and vitality" will make a Church paper interesting to some people. With all its undoubted "color and vitality," the Bible is about as dull, drab and uninteresting a book to certain persons as could well be imagined. If a so-called religious journal, therefore, suits a man who at the same time admits that he finds more pleasure and profit in questionable novels than he does in the Bible, it may only prove that there is something wrong with that supposedly religious journal. It is no reflection upon the Bible or the Church paper if some folks continue to find them insufferably dull. You would have to make religion irrelevant in order to thrill some of our modern sophisticates. And who is sufficient for the task of "stabbing wide awake" those inert and torpid Church members who suffer from spiritual sleeping sickness?

* * *

FEMININE FOIBLES

Now that the dear ladies have demonstrated how ably they can imitate the vices of men, and apparently are doing a yeoman share of smoking and drinking in public places, it may be hazardous to refer to any feminine idiosyncracies which do not meet our approval. True, we have on occasions ventured to express the opinion that the majority of them who use lipstick exhibit neither artistry nor good sense. If it is the desire of any of them to please the men, they are certainly falling down on the job. We have yet to meet the two-fisted man who really admires the blood-red smears across the front of the face which disfigure so many females today.

Mr. O. O. McIntyre, eminent columnist, wrote the other day: "Blood-red fingernails give me the ork-orks." We have no means of knowing just what the "ork-orks" are. If they include a severe pain in the neck, plus nausea, then probably we are affected very much like Mr. McIntyre. And recently we have seen the sort of open-work shoes on some dear girls which reveal the toe-nails, gaily decorated in carmine just like the fingernails. Will horrors never cease?

* * *

COMMENTS OF A BRITISH EDITOR

The New York *Christian Advocate* has this interesting editorial reference to an eminent Englishman's views, which seem unusually timely:

"Dr. Benjamin Gregory, British Methodist editor, sailed for home last Saturday, after a busy vacation in America, which he crossed from sea to sea. In editorial contributions to the Central-Northwestern editions he has commented with understanding and pungency upon some of the things he has seen. He has seen more drunken people here than in England. Women and girls drink and smoke in public places here to an extent unknown in his country. The costliness of many Methodist Churches impresses him, as does the equipment of our schools and colleges. He finds our Church services more ritualistic and thinks his kind of Methodists have better congregational singing, and fewer quartets and anthems. He is enthusiastic over the fraternal spirit with which he was everywhere received. One thing which perplexed him was the lengths to which the propaganda of socialism is pressed in our young people's societies, presumably from the headquarters of the Epworth League and the Young People's Department. He thinks

that English Methodism would not tolerate such an *identification of personal religion with a particular economic theory* as he has observed in mid-West groups, where the same card on which the signer pledges his personal loyalty to Christ, requires him to renounce capitalism and all its works, and to accept the extreme pacifist position. Doctor Gregory has been a very welcome guest. May he come again, see more, and stay longer!"

* * *

EXCESS PROPHETS

I know something about excess prophets, because I have been one. Whereas Isaiah became a prophet by seeing God in the temple, I became a prophet by reading Walter Rauschenbusch.

I was a devoted if humble servant of the Pittsburgh Social Service Union and surveyed a city block in the slums under the auspices of that militant organization. Later I succeeded in winning two votes for James Cox because he stood for the League of Nations. I preached Wilsonian idealism believing I was preaching the gospel for the year of grace, 1920. The shock of America's desire for "normalcy" almost drove me to despair. I still believe I was right and still believe that America missed her golden opportunity by rejecting the plans and ideals of Woodrow Wilson.

However, I now realize that many good people thought and think otherwise, and I am no longer convinced that the Kingdom of God stands or falls with the fate of "deals" and "eras", whether "square" or "new" or of some other shape or date.

Young men are rightly urged to have the prophetic spirit, for the prophetic office is the highest office in the whole sphere of religion. For some time, however, I have had grave doubts whether much of what is called the prophetic urge is not something else.

We seem to have so many prophets today. Whereas Israel had but a few in several centuries, we have them by the thousands, just as we have many penmen, but not a Shakespeare since the 16th century.

Our prophets, moreover, seem to live so well. The suspicion enters that their prophecies may be chiefly for the forum and the discussion group.

The world can readily spare those spokesmen of excess who would be martyrs via the pronouncement and not via the cross. Is it possible that their words indicate an inch or an irritation rather than a divine summons?

How shall we know the true prophet? It is not easy. Suffice it to say that every man who has seen a vision should be true to it. If it is a prophetic vision he shall scarcely miss immortality—nor certainly its price!

—ADDISON H. GROFF.

* * *

USE YOUR NEW NAME

We notice that in a number of cities in which the Churches of our denomination are well represented, our pastors have seen to it that the religious notices in the Saturday newspapers are now properly given under the heading, *Evangelical and Reformed Church*. In some others they continue to be listed under the former name. For many reasons uniformity in this matter is desirable. It is quite probable that in many communities the papers will not be properly advised unless our pastors attend to it themselves. It is obvious that the sooner we get all our people to think of themselves as members of the new denomination into which we have entered, the better it will be for all concerned. The name of our denomination is now *The Evangelical and Reformed Church*. Let us use it and become accustomed to it.

* * *

MODERN MOVIES AND INVENTIONS

A scapegoat to suffer for the wrongdoings of others has been sought in all ages and in all civilizations, so that the people may sin realistically and suffer vicariously. Failing such a convenience, the technique may be reversed,

sinning by proxy and thus escaping the inevitable consequences. So it appears to be the case with the drama, and particularly with the movies. Otherwise law-abiding and moral citizens permit themselves to be entertained by tasting vicariously the sweet joys of forbidden experiences at the movies, afterward to wander homeward and resume their customary pursuits in the paths of rectitude without feeling the vengeance of outraged society or the prickings of conscience that punish and disturb the ill-fated characters of the screen.

Modern counterparts of the tragic figures of ancient times flit across the screens of countless motion-picture houses as apexes of more modern triangles and as the gangster substitutes of invading Greek warriors. We flock to see them, and the purveyors of this type of entertainment shrewdly learn that we like to image ourselves as men of strong emotions and reckless courage, and give us more of it, just as Scheherazade beguiled her lord. We tacitly ask for more and more of it, until they give us more and more—in fact, until they give us too much—and certain groups protest, as the great religious groups of today are protesting at crime and sex and filth in movies and on the stage.

Inventors become identified with this moral controversy because of their association with the groups of society that manufacture and maintain such means of glorifying crime and passion as the movies and other mechanical amusement devices provide. But most inventions are like two-edged swords, because they can be used constructively to advance the well-being of mankind, or destructively to hasten degeneration and decay.

The real fault, when such inventions as printing, the movies, and the radio are misused, lies (as we are beginning to realize) with the upper stratum of intelligent and cultured persons who should direct the progress of the arts toward constructive ends, but who are unlikely to recognize the beneficial potentialities of the device until others have prostituted it to ignoble ends. The time for the groups who are now concerned with the effects of the movies on our national character to have become alive to the dangers in the invention was when it was first used. Eternal vigilance to keep the use of inventions for beneficial purposes is always necessary. Guardians of the morality of the masses should have active imaginations when it comes to forecasting what an invention may develop into, and should be among the first to point out the hazards and arouse their fellowmen to a desire to direct the development along lines that will bring the greatest benefit and the least harm to them.

—C. A. Q.

* * *

HIGH-HANDED

Never before, in the history of our country, have any labor unions resorted to such law-defying methods to secure their demands as those certain labor unions in San Francisco. To have the business of a great city subject, even for a few hours, to the commands of the leaders of labor organizations or any self-appointed body, for that matter—is something to make every patriotic citizen's blood boil with just resentment. That this high-handed procedure did not result in some of the radicals being "liquidated" in the old-fashioned California way, is almost a miracle.

The loyal citizens of the United States will stand for almost anything, when commanded to do so by the legally constituted authorities; but when a group, without authority, attempts to regulate the business of men not involved in a labor union's controversy, then these men "see red"—and justly so. What was attempted was so highly flavored with Communist tactics that there is little, if any, doubt that the charge is true that the San Francisco general strike was directed by Communists, or Communist sympathizers.

The general strike, however, has served several good purposes: It has awakened this country to the menace of the Communists in our midst; the need of their prompt suppression; and the imperative necessity of the responsible and law-abiding labor unions cleaning out the radical and

un-American element. All fair citizens should support the responsible unions in such an effort, for labor unions are permanent institutions in our country and the better we understand such responsible unions and co-operate with them in all their good efforts the better it will be for all of us.

—Now and Then.

* * *

A NEW RELIGION

A review that appeared in the MESSENGER a few weeks since called attention to a recent book by a prominent New England minister—the present writer has not seen the book—that apparently is advocating the institution of a "New Religion." The author of the book more recently preached the baccalaureate sermon at the commencement of a New England College and his theme was "A New Religion." Still more recently the same "prominent minister" gave an address before a New Jersey gathering, and his theme again was "A New Religion!" It would seem that he has a "New Religion" on his brain and doubtless on his heart. It is quite possible that he may regard himself to be its founder and chief protagonist, and that he feels responsible for the proclamation of his "new" doctrines.

What is this "New Religion?" Frankly, the present writer does not know; he has not read the book, nor heard the sermon or address. From the few "scraps" that have come within his purview, he would infer that it is nothing more nor less than the old *Humanism*, clothed mayhap in a little more attractive dress, for the author without doubt is a man of parts. He is pastor of a great Church and preaches to an overflowing congregation. From the foregoing statements it may be inferred that there is some demand here and there for him to present his new doctrines. There are others besides those old Athenians who wish to hear of some "new things"!

It goes without saying that this "prominent minister" is prone to give up the Bible as of very little worth. It is, presumably, a book that contains many interesting things, but little, if anything, that is authentic; it is to be taken or cast aside as one pleases. It has some good poetry and some fairly good prose, but its historical or dogmatical value is nil.

Obviously, this "New Religion" has little need for Jesus and none for a Saviour. Jesus was a good man and said some very good things, but He was not sent from God to redeem the world. Indeed, the "New Religion" appears to be in doubt whether there is a God, and granting the possibility of such a being, would scarcely spell his name with a capital G. He is no more than the "airy fabric of a dream," and it is folly to think that he could or would send down to earth a Redeemer. Such a notion is nonsensical and unworthy of consideration by men of intellect.

It is idle to carry this line of remark farther. Sufficient has been said to indicate that the present writer is not likely to become an adherent of the "New Religion." The old religion—that of the Bible, sanely interpreted; and especially that of the Gospels—has sufficed for him thus far, and he feels perfectly willing to entrust himself to its guidance for the coming years. In the more than sixty years of his ministerial life he has given up many of the dogmas of his younger days, and will very likely give up others in the days to come, but the elemental, fundamental, teachings of Scripture—of Jesus Christ—are more precious and more sure than ever. He does not need, does not wish for, a "New Religion"; the old is better. He holds to the God-inspired answer of Peter to the question of Jesus,—*"Thou art the Christ, the Son of the living God!"*

In thinking of these "New Religionists" one recalls the old story of the boy and the star. The master of a small schooner had been at the steering wheel for a long time and was quite worn out. Calling his boy and pointing out a certain star, he told the boy to keep the schooner headed towards that star and he would try to get a little sleep. After some time had passed, the boy aroused the master and asked for another star, as he had sailed past the former star long since! I wonder if our "New Religionist" friends have not sailed past THE STAR!

—G. S. R.

The Thoughts of Justus Timberline

Mother Nature Knows a Good Way

In a Church paper not long ago I saw a letter that stirred me to sympathy clear down to my fallen arches.

It was from a young minister who said: "I am facing one of the most serious problems of my ministry; that of choosing a capable, Christlike helpmate. . . . So far I have not been successful in my quest. I have found many Church girls who are sincere and loyal in their particular Churches, but I have found none deeply consecrated or trained for the kindly service that only a minister's wife can render."

Well, I've seen many a young preacher going about the business of getting married. And—if this is heresy, make the most of it—the least successful ones were those who went at the job the way this young fellow thinks it should be done.

God, who seems to have been interested in human families from the time of Adam until now, has arranged it differently. He fixes it so that a young couple shall fall in love without thinking much about the forty or fifty years they may have to gether no matter what their vocation.

And young preachers are not a whole lot unlike other young men, when it comes to that. I've known more than one who stubbornly refused to see the girl everybody thought had all the needful qualities for a preacher's wife, and take up with—as old Sister Timgad once said—"the last girl I'd have picked out for him if I'd been choosing from a Churchful."

And, what's more, I've seen the thing work out a lot better than Sister Timgad's choice could have done.

Anyway, the last thing I would care to see would be a seminary for the training of prospective preachers' wives. It certainly would have every chance of remaining an Adamless Eden.



Through with Religion?

"Yes, sir," the speaker said, "that's what I am. I'm through with religion and all that goes with it. Let's quit monkeying with this or that part of it, and be rid of the whole business. Overboard with it! Then we shall know where we are."

I wondered as he spoke; and the more I think of it, the more I wonder. He was proposing to do something really man-size; the Boulder Dam and the NRA and the abolition of war are all child's play jobs compared to it.

In our town library we have probably 5,000 books; it's not a great collection. The library of Congress has, I understand, 4,500,000 volumes. Most of them would have to go.

If we're to throw religion overboard, we've got to get rid of its past as well as its present. That touches theology, literature, philosophy, history, exploration, languages, and scores of other subjects.

Some would vanish entirely; some would become as bony as skeletons.

And with them would go a big slice of our language; it would become barer than Esperanto or Volapuk.

Of course the books would have to be scrapped; you couldn't save them and be "through with religion." Think of how much the Bible's very words are in the books we read, as well as in our everyday speech. Why, I can hardly shut my eyes

and think without my mind running to biblical words and phrases, even when my thoughts are altogether secular.

The subject is too big to be followed through here; but suppose you keep your eyes open for signs of the influence of religion in unsuspected places.

You can't get rid of it as easily as the brother seemed to believe.

What Is This Ministry Job?

It seems queer to me that there should be general consent to one sort of ministry, and much opposition to another.

For instance, everybody agrees that it is good for the pastor to visit the poor and give them spiritual consolation.

But when he tells what he has seen in these homes, things which the rest of us ought to be ashamed of, and actually does cry shame upon us for letting such things continue, some among us are more than likely to say he is going too far.

So with visiting where there is sickness, and comforting those who mourn over loved ones, untimely dead. That is a beautiful Christian spirit working out through such kindly offices; isn't our pastor a good man, to spend so much of his time thus?

But let him talk about some social neglect which caused sickness, and some greed or stinginess by which people die who could have been kept alive, and the chorus of praise develops several sour notes.

For my part, if I were actually in need, I'd rather have my preacher put me in the way of earning a living than send me a basket at Thanksgiving and Christmas.

If I or my family were made ill by bad foodstuffs or polluted water, I'd much prefer to have him locate the blame than to hear him talk to me about the mysterious ways of an inscrutable providence.

I can do with fewer funeral sermons, from a pastor who tries to prevent needless funerals. Isn't that a blessed ministry?

"Quiet Within Doors"

GUSTAV R. POETTER

"If ever I kept quiet within doors, afraid of what the crowd would say, dreading public opinion." Job 31:34 (Moffatt).

Job pictures the man "quiet within doors." That man comes down to us from antiquity. And he is still with us. Likely he will always be a problem for society. Remember that Job does not recommend him to us. For this indoor man is not contributing anything worth while toward the improvement of himself or his fellowmen. No; he is not helping to make this a better world. He follows too much the line of least resistance. He is too self-centered to leave the world better than he found it when he dies. Indeed, the indoor man is intoxicated with too much fear. And we know what overwhelming fear does to you and me? It paralyzes us; it discomfits us; it crushes any initiative we may have; it deprives us from living up to our better selves or what may come to us in our better moments of life. Job never denied his limitations, and regretted them very much. But he also had the better proclivities of his life and did not hesitate to intimate them. Indeed, he defends that side of his picture of life as God shared it with him. And he knew the obvious transgressions and the wrongs that even the blind could see. But he goes deeper in his portrayal and refers to the subtle evasions and compromises which only a sensitive conscience will register and which make up so large a part of the world's evil. But, listen, Job is frank enough to state his aversion to the man whose sin is staying "quiet within doors," and that sin is terrible to him, the very

climax of man's versatility in sin. After all the varieties of shame are passed in review, the crown is given to the man behind the curtains, afraid of the crowd. That man may not realize it—but there is a funeral quiet about him which marks the death of the soul.

We notice at once that the man, "quiet within doors," lacks a kind of moral independence which makes him a useless Christian. Of course, this lack of moral independence may seem slight in comparison with the more positive, violent crimes of killing and stealing. That leads the man, afraid of the crowd, to congratulate himself and to think he is all right when he is doing nothing. He prides himself in his comparison with these flagrant sinners who are ever in the eyes of the public and whose names occupy the columns on the first pages of our metropolitan newspapers. But let us take a closer look at such an attitude, and what do we find at once? Why just what we are overlooking, namely: that the root cause of the continuance of every great evil is the quiet coward who hides indoors. And whether we believe it or not, it is the climax of the catalogue of sin because it has done most harm and because it is easiest to commit. Just do nothing—that's all there is to it. How will we ever have a better world if this "quiet within doors" spirit keeps on growing among us? How will your family and my family ever make its contribution toward higher ideals and nobler liv-

ing unless we crush the attitude of just doing nothing, and say that is all there is to it? How can our Christian Churches ever rise above the criticisms of "the people" because its presence and power are no longer felt as in the days of old, when every effort was made to do something and bring in with more enthusiasm the kingdom of God?

It is distressing to realize that this spirit of the man who hides indoors has been influenced by so-called mass-producing and mass-thinking tendencies of our modern days. We are slipping from a constant stimulus to some kind of originality and inventiveness to one that puts a premium on receptivity and reduplication. We see it in our schools—to act more and more as pipe lines and delivery wagons. And so it is in politics, if we may catch the tone of the speeches which are made, in particular about "the forgotten man." Is not "the forgotten man" just like the figure painted by Job in our text? Yes, "the forgotten man" slinks indoors because he fears the collision of public opinion. There is nothing which he can ever be indicted for, yet his is the major responsibility. This shameful fear, played on and intensified by the marvelous agencies which the twentieth century has developed for enforcing mass-mindedness and conformity, makes people who seem, in the words of Mrs. Edith Wharton, "to be made out of the reflection of what surrounds

them, as if they had been born of a tricky grouping of looking-glasses and would vanish if it were changed."

Well, suppose Jesus' disciples had been priests rather than prophets? Suppose their chief interest had been quiet and popularity, and the order which accompanies the inoffensive carrying on of a traditional routine, rather than the fervor of a pas-

sionate conviction which results in clashes? How many of the chapters in the book of Acts would ever have been written! How many chapters in the world's history would have to be re-written! Go through the book of Acts and note how many times Paul was arrested, in the street! He was not an "indoor" man. That was one reason why Christianity spread through the

world. And if it has any future in this world of standardized minds and lives, it will be for the same reason. For to the company of people whose task is to turn the world upside down, the unforgivable sin is conformity, the sin of crowding behind secure doors, in the quiet of God-denying silence.

Reading, Pa.

Step Lively

By A. C. ROHRBAUGH

This is a busy world. We hustle to and fro, hastening to do this, hurrying to that, anxious over other matters, and never contented with what we did. Rest is not an asset to such a life, simply a waste of time. To go to bed 'er midnight is unthinkable; and the early bird gets the worm. Meals must soon be over, they interrupt, and chewing we begin an afternoon. A business trip; 50 miles per hour, no less, it takes too long. And so we dash away; an age of speed, you know. Not to hasten, jostled and jolted, we're not abreast of the times; less efficiency, less success. Such is our day and age.

But what a strain! A car ever forced along the road, how short its life! Can't stand the gaff. What of our bodies? Successful man, middle-aged, drops over in his office, kicking heels together, snorting from the nose, soon lying cold and stiff. Post mortem. Doctor says, "A heart attack." Another turns white-haired at night, nerves all shot, "two years rest," says the doctor. A fine man once, strong build, well balanced, too, of mind, but suddenly insane, "poor fellow." One catches cold, soon dies of little more, "can't understand." A restless life, sleepless nights, sour stomach, headaches, heart trouble, nervousness. "What's wrong with

me?" "An age of speed," we say, "machine age!" And how we do pay the price!

Our bodies were not made to go, and go, and never rest. We're not machines, nor are we cogs, but living men. Bodies not of steel, but flesh; nerves not of wire, but living matter; hearts not of iron, but muscular tissue. Yet we go, and never rest. We wear down our strength. We are too busy to eat. Then we break and wonder, "Why?" "Weak men," we say, "race degeneracy." Never so, we simply forgot how to live. Work, more work, hustle and bustle, "business demands it, you know." Failure comes, and "to be or not to be, that is the question."

Why do we live? To accomplish? Indeed! And why do we work? To live? Certainly! But endless work is hell. Dante showed us that. Restless toil, soul-killing repetition, that's our day. Not life, but hell. There's more to life than work. There's more to being than flesh; there's soul. The flesh needs rest and strength, the soul needs God. But endless work is hell; kills flesh and soul. Work, a healthy body, a calm and peaceful mind, and God-filled soul; that's life. Let's all have life, not hell. Take time off, don't hustle so, let God run things a while.

Factory hand, drop your tools; office man, close your books; stenographer, leave your typewriter; doctor, trust to God; lawyer, settle your case; preacher, leave your study; housewife, get out of the kitchen—let's all grab a pole and go fishing, any old pole will do—put on the knap-sack, take a hike—get out into nature, with the song of birds, where freedom and rest are, happiness, and God. Sunshine, air, exercise, food, and rest, keep the body fit; but God alone makes life complete.

Then back from the fishing trip or hike, suntanned, refreshed; how different the office seems, how light the task in the shop, how smart the stenographer's fingers, how cheerful the doctor's word, how winning the lawyer's address, how fresh the minister's sermon, and how happy the home! But remember, only God can make life complete. So let's worship at home and at Church, for we need God's calm and peace. It's our only salvation from the hell of work and speed. This is the reason that I like to do the things I do. Rest and exercise, sunshine and food, certainly. I owe it to my body—that's why I hike and fish, camp and hunt. Worship, most assuredly, for it alone makes life what it was meant to be.

Ringtown, Pa.

NEWS IN BRIEF

The annual Orphans' Home Number will be issued August 23.

Rev. Wm. T. Buchanan occupied the pulpit of Olivet Church, Philadelphia, Dr. Maurice Samson, pastor, on August 5.

Dr. Henry C. Nott, of Milwaukee, Wis., is the guest of Dr. J. G. Rupp, at Camp Mensch Mill, where his daughter is a member of the faculty.

There are many congregations all over the Church which have paid half or more of this year's Apportionment. Some of them have paid almost in full.

A recent word from Mrs. E. F. Evemeyer of Los Angeles, reported her Alaskan journey a delight beyond the most sanguine expectation.

Rev. Dr. Edward F. Evemeyer of our First Church, Los Angeles, Cal., was a recent guest of the California Synod of the Presbyterian Church, where he says he learned "some things to do, and some not to do."

Rev. J. W. Zerbe, Moravia, Iowa, reports that the 5th annual Inter-Church field meet will be held there on Aug. 20. Several thousand attend this event, which is a supervised "play day" for the members of all denominations.

Five congregations of West Susquehanna Classis had paid more than half by the end of June. There were six such congregations in Maryland Classis. Probably Zion's Classis led all of the Classes by having ten congregations pay half or more

during the first six months. It is almost certain that these congregations which started early and have done so well thus far will pay their Apportionments in full before the end of the year.

The supply preachers at Trinity Church, Philadelphia, Pa., Rev. Purd E. Deitz, pastor, during August will be: Revs. Clayton H. Ranck, Aug. 12; Ewald Sommerlatte, Aug. 19; and Wm. R. Shaffer, Aug. 26. Dr. Lee A. Peeler was the preacher on Aug. 5.

A Church census of Lexington, N. C., shows our Church leading all denominations, with 1,136 members reported. The Baptists are second with 922, the M. E.'s third with 899. This "first place" is due under God to our old friend, Dr. J. C. Leonard, who more than any other man has represented our aggressive leadership in the Southland. He started 33 years ago with 22 members, organized both the First and Second Churches and served the two for 18 years. He remains, of course, as pastor of First Church.

St. John Union Church, Sadler, of the Shrewsbury Charge, Rev. C. M. Mitzell, pastor, held its annual picnic July 28, in the grove adjoining the Church. Homecoming services held July 29, with address by Rev. L. Elbert Wilson, of Grace M. E. Church, York. In the evening the Churches of Shrewsbury presented "Prisoner at the Bar," under the auspices of the United Dry League of Pennsylvania, in Christ Lutheran Church. The same play was given in St. John Lutheran Church, New

Freedom, July 31, by the Churches of the town. On July 19, Rev. Mr. Mitzell spoke at a mass meeting of 2,000 workers, near Red Lion, on "Jesus' Teachings on Labor."

In First Church, Washington, D. C., Rev. James D. Buhner, pastor, Rev. Chas. H. Butler and Dr. G. S. Duncan are supplying the pulpit during August. The pastor is spending part of his vacation with his children in Cleveland, O., then with his mother and kin in Ohio. At the end of June the S. S. had an enrollment of 367; a balance of \$51, with \$250 paid into the Church treasurer; a group of 34 teachers and officers, 22 of whom attended the weekly teachers' meeting regularly and 5 of these have a perfect record.

St. Matthew's Church, Kunkletown, Pa., Rev. Adan A. Bohner, pastor, after having been renovated and beautified, was rededicated July 15. In spite of the heat and inclement weather, all the services were well attended. The speakers were Revs. Geo. Koppenhaver, E. P. Esterly, president Wilkes-Barre Conference, C. E. Whetstone, and P. N. Wohlson. In the evening Rev. Mr. Wohlson stated that, according to the history of the country, the Reformed and Lutheran people were the first to settle in Monroe County, arriving here early in the 17th century. He also stated that according to this same history, St. Matthew's congregations were organized in 1779. The cost of renovating the Church was borne entirely by the Ladies' Aid of the congregation. They also served dinner and supper.

Trinity, LaCrosse, Wis.: In addition to an annual picnic to which the public is invited, this congregation also sponsors a picnic for its members and their families each year. On July 15th the Rev. Melvin Witmer, Zwingle, Iowa, was its guest on such an occasion. The picnic was held in one of the numerous coulees, or valleys, for which this section is noted. About 150 were in attendance at the open air service, after which dinner was served.

Immanuel, Klemme, Iowa: Pastor Calvin Grosshuesch, with the assistance of five teachers and eight leaders, again conducted a five weeks' Vacation Bible School. A total of 130 children were enrolled. At a closing picnic on June 29th, eleven students received Bible School diplomas, five received first year leadership awards, and three received their second year leadership awards. Special classes in music were conducted throughout the period.

St. John's, Lacrosse, Wis.: Pastor and Mrs. Karl Koepke returned on July 21 from a two weeks' vacation trip to Yellowstone Park and other western points. They traveled with Mr. and Mrs. Emil Ruoff, members of the congregation, who had been over the route before, and knew where the most interesting sights were. On July 22 this congregation entertained Dr. J. M. G. Darms as its guest. In the evening Dr. Darms preached the sermon at an open air service, sponsored by the city federation of Churches. St. John's looks forward to the purchase and installation of a new pipe organ during the next few months.

Salem, Waukon, Iowa: Pastor and Mrs. Edmond DeBuhr were the teachers of the regular Vacation Bible School, which was held from April 16 to June 13. This congregation is wholly rural, and regards this summer school as one of its most important activities. It has a school room equipped with seats and desks, and the sessions are from nine to four each day. The work is financed by the parents of the children, who pay three dollars for each registration. The entire time is given to religious teaching, using the Bible and the Catechism as texts, and supplementing this work with some exercises in the German language.

Peace, Garner, Iowa: The two congregations comprising the Garner charge joined on June 29th in a picnic to celebrate the close of their Bible schools. Pastor C. A. Schmid taught both schools, the forenoon session at Peace, and the afternoon session at Zion. A total of 85 children was enrolled. Preceding a picnic dinner in the Church park (Peace), the children rendered a program. About 400 people were present, and the afternoon was spent in playing games and in social intercourse. This charge conducts a five weeks' summer school each year, and its value to the congregations cannot be estimated.

In First Church, High Point, N. C., W. R. Shaffer, pastor, attendance at all services especially high during July. The regular summer decrease in attendance did not begin until the last of the month. Reformed Churchmen's League had an outstanding program. Talks were made by Ira Hutchens, C. E. Moose and Lee Hedrick. Edgar Whitener led the morning worship service on July 29, in the absence of the pastor. Mr. Whitener spoke on Church Union, having been present as a delegate at the General Synod meeting in Cleveland. July 8 Holy Communion was celebrated. Workers' Conference program, led by Mrs. John Henderson, was of special interest and of real value to the leaders and teachers of the Sunday School.

Dr. Dan Freeman Bradley, pastor of the Pilgrim Congregational Church of Cleveland, Ohio, where our General Synod was invited to hold the closing session of its Special Meeting on Tuesday afternoon, June 26th, in a note to Dr. J. Rauch Stein,

Stated Clerk, writes, in the glowing language of a Christian friendship: "We were honored by being allowed to render your notable gathering a simple service! We were delighted to have the grace of your presence! Your merger is sure to be of historic significance in all of our Churches! You have set the pace! And you have done it with a wisdom rare among ecclesiastical folk! You have started, perhaps, a modern Pentecost!" Such a message stirs our hearts for courageous and confident adventure into that hitherto unexplored spiritual realm which lies just beyond the wilderness journey on the charted way to the promised land—the Kingdom of righteousness, peace and joy.

In Trinity Church, Akron, O., Rev. Geo. M. Smith, pastor, Children's Day observed June 17. Communion on Pentecost well attended. Pastor attended the meeting of Ohio Synod; also the General Synod. The Y. P. Dept. has organized a tennis club and has entered the soft ball league formed by the S. S. in the northern section of the city. A D. V. B. S. was conducted June 26-July 6, and closed with an indoor picnic at noon on July 6 and a closing program in the evening. The Junior group in charge of Miss Mary Smith and Miss Mildred Meacham, realistically dramatized the Bible story of Ruth and Naomi. Educational moving pictures were also presented. The Eden Seminary Quartette rendered a fine program on June 19. The slogan for the summer at Trinity is: "No Summer Slump at Trinity."

In the Youngwood-Harrolds Charge, Rev. John A. Kleinginna, pastor, the attendances at all services during the summer months have been very encouraging. Rev. Mr. Kleinginna preached the Baccalaureate sermon to the graduating class of the Youngwood High School May 27. Children's Day was observed in both Churches June 10. In First Church, Youngwood, the Brotherhood of Locomotive Engineers held annual memorial service June 17. Holy Communion July 1. The Youngwood Ministerial Association is sponsoring union evening services during the months of July and August. At a congregational meeting July 15, it was decided to install a new heating system in the parsonage. At St. John's, Harrolds, preparatory and confirmation services were held June 22. 11 young people were confirmed in a very impressive ceremony, and one received by letter. 75 per cent of the congregation communed at the Holy Communion service the following Sunday. Mr. Kleinginna has been granted a month's vacation.

Walter Lamb Hopkins of New York City, a student at Massanutten Academy for four years, won notable distinction recently at Camp Dix, N. J., when he was selected as the outstanding cadet on a basis of leadership, character and military efficiency, in a group of 908 students, and was awarded the gold medal of the Nova Caesarea Chapter, D. A. R., of Newark, N. J. Young Hopkins won the debating medal at Massanutten last winter, and was Valedictorian in a class of 35 at commencement June 3, 1934. His father was the architect who designed some of the leading hotels in New York City, including the Ritz Carlton, The Commodore, Aeolian Hall, and the Hecksher and Steinway Buildings. Four other Massanutten boys won notable distinction at Fort George G. Meade, Md., this week, second lieutenantcies being given to Charles Waldbauer and George Bair of Pittsburgh, Pa., and Charles Keltz of Latrobe, Pa. Harry Brindle of Martinsburg, W. Va., was commissioned a second lieutenant, and was selected as one of the four outstanding students in this R. O. T. C. camp. Mr. Brindle was also awarded one of the seven Upson Scholarship Awards at Rutgers University, New Brunswick, N. J., a fine recognition in itself of his merit and promise.

Trinity, LaCrosse, Wis.: This country

congregation again conducted a summer Bible School for five weeks with an enrollment of 44 children. An epidemic of measles interfered with attendance, so that the average daily attendance was only 36. Pastor E. R. Vornholt, with the able assistance of three teachers, had charge of the school. Some hard work was done in an effort to fix the lessons in the minds of the children. The younger children made posters and colored pictures pertaining to the lessons; the primary group built a Church (out of cardboard and paper) and fully equipped it, in an effort to learn to know the meaning of the Church building for its members; the junior group built scrap books emphasizing the importance of healthy bodies and minds as a service to God. The next year's catechumens began to study Church history, with the Bible as their text. On June 11th the pupils presented a program in connection with the meeting of the Ladies' Aid Society, and enjoyed a picnic at the same time. Merit certificates were given to 34 children.

On July 22 in the 1st Church, Youngstown, O., Rev. Roland A. Luhman, pastor, a most significant event was celebrated. It was the 50th anniversary of the ordination of the beloved pastor emeritus, Dr. Fredk. Mayer. Dr. Henry Schmidt, of 3rd Church, Cleveland, preached the sermon on this historic occasion. The pastor conducted the service. Elder Frank L. Oesch made the presentation at the unveiling of a tablet commemorating the event, to which the venerable Dr. Mayer made a feeling response. At a fellowship and testimonial dinner at the Y. M. C. A., sponsored by the Church Men's Club, 200 were present. John Wiebenga presided, and there were most cordial greetings to Dr. Mayer spoken by Rev. Drs. N. B. Mathes and A. D. Wolfinger, his Youngstown colleagues, Dr. Stryker, of St. John's P. E., Rev. S. Lasky, Hungarian Church, and Philip Kreuzwieser and Myron Ullman, of 1st Church Consistory. Dr. Mayer, born Nov. 13, 1856, in Zanesville, O., has served at Apple Creek, O., 1884-91, and in Youngstown from Apr. 28, 1891, to June 15, 1932, when he became pastor emeritus. He was for 20 years a member of the Board of Foreign Missions and for 35 years was President of the Dept. of the Northwest, Board of Home Missions. The "Messenger" joins in sincere felicitations.

St. Luke's Lutheran and Reformed congregations, Malta, Pa., held their First Homecoming on July 22. This Church belongs to the Uniontown Charge, Rev. John C. Brumbach, Pillow, Pa., pastor. Special services were held at 10 A. M. and 2:30 P. M. Rev. Walter E. Wagner, Lutheran pastor, was in charge of the morning service and Rev. P. B. Fasold, of Lewisburg, a former Lutheran pastor, preached. The afternoon service was in charge of the Reformed pastor, Rev. J. C. Brumbach, and Rev. Geo. E. Kopenhaver of Cherryville, Pa., who is a son of the Reformed congregation, preached. Special music was rendered by the union choir under the direction of Mrs. Rue Osman, organist and choirleader. The Homecoming was inaugurated because the adjoining Burial Ground was beautified and prepared for perpetual care. The 368 burials in this cemetery cover a period of nearly 70 years. Several years ago some of the moving spirits of both congregations made a concerted effort to have this burial ground beautified. Through the loyal co-operation of the members of both congregations, this became a reality. Former residents and members who left the community years ago were amazed at the wonderful transformation upon their return to their Home Church for the Homecoming. They pledged their loyal support for the continuance of this work. At both services, Mr. W. Landis Zerbe, who is secretary of the Cemetery Association, gave a brief sketch of the work done thus far, and explained perpetual care. There will be a similar Homecoming next year.

The seventh annual reunion and homecoming was held in Emanuel's Church at Saville, Pa., on July 29, morning and afternoon. The attendance was large and the interest was as great as usual. Interesting and helpful sermons were preached by Revs. J. K. Adams, F. L. Kerr, and J. M. Moyer. The music was a special feature of the occasion, by the Garber Orchestra of Blain, Rev. J. K. Adams of Bloomsburg, the Men's Chorus of Ickesburg and vicinity, W. B. Shull, Mrs. James Shull, and Miss Janet Shull of Ickesburg. Following the afternoon service memorial services were held at the graves of Lewis Ellerman Shull and John Calvin Miller. A special offering was received at each service which will be applied to the congregation's apportionment. Rev. D. W. Kerr of Bloomsburg prepared the program and conducted the services. The new pastor, Rev. F. K. Bostian, entered upon his work Aug. 1.

The annual Mt. Hermon, Phila., congregational picnic on June 23 at Hunting Park was a decided success. The weather was perfect and the supper served by the Pastor's Aid Society surpassed the delicious meal they served last year. On July 1 the pastor, D. F. Singley, preached a sermon entitled "Facts and Hopes," commemorating the union of the Evangelical Synod of N. A. and our own denomination. It brought before the congregation the outstanding facts of each denomination and the hopes we hold for the future. The mixed choir of 25 voices, Ralph H. Ziegler, chorister, Elizabeth K. Schultz, organist, presented the first spring musicale in the Church. Despite the torrid weather there was an appreciative audience that contributed liberally to the Church painting fund. The Rev. J. Stanley Richards of Norristown, will occupy the pulpit during August, while the pastor and his family are on a motor trip through the New England States.

St. John's Church, Germantown, O., Rev. E. F. Schottke, pastor, celebrated its 125th anniversary July 29-30. Rev. L. A. Sigrist, a former pastor, spoke at the morning service on July 29; former members and old friends attended and the audience numbered 200. The evening service had more than 300 to view the historical pageant presented as an Album of living pictures by the ladies of the Church; 7 ministers were present at this service, and greetings were read from the former pastors who are still living. The living former pastors are: Revs. E. E. Weller, R. F. Shultz, Daniel Burghalter, Ervine Young, H. L. V. Shinn, J. E. Youngen, S. L. Fritz and L. A. Sigrist. On Monday evening the young people presented the religious drama, "Simon the Leper," and greetings from neighbor pastors were received. St. John's was organized July 30, 1809, by some of the original settlers who emigrated from Pennsylvania. The present pastor is a native son of Cleveland, was educated at Heidelberg College and Princeton Theological Seminary, and has served since 1932.

A unique "get together" of the members of two choirs, St. Paul's and St. Luke's, Pleasant Unity, Pa., was held at the home of J. R. Truxal on the evening of July 20, Mr. Truxal having been the choir leader of this group since 1878. Serving St. Paul's continuously for 56 years and St. Luke's for 35 years, J. R. Truxal was faithful and conscientious in the discharge of his duties as choir leader. In days when musical instruments were rare, he was in demand as one who could conduct without an organ. He furnished the music for the dedicatory services of both Churches, and again for the 150th Anniversary of St. Paul's, using the same anthem at each service. The Christmas, Easter, and other special musicals rendered under his direction number in the hundreds, many of which were partly original. This work was a hobby with him and one of his greatest pleasures in life. The number of those who worked with him also greatly exceeds the 100 mark, and 60 of

these gathered on the lawn at his home near Pleasant Unity to show their appreciation of his loyal services. Old acquaintances and friendships were renewed and impromptu speeches led by Judge D. J. Snyder and closed by Miss Elizabeth Peterson, both of Greensburg, were enjoyed. A light refreshing lunch was served on the lawn. Among those present aside from members living in the immediate community were guests who were one time members, from Greensburg, Youngwood, Latrobe and Mt. Pleasant.

In Grace Church, Philadelphia, Rev. Urban C. Gutelius, D.D., pastor, a very successful D. V. B. S. closed its sessions of 3 weeks on July 20. Total enrollment 69, with an average attendance of 56. The School was conducted by a staff of 6, with the pastor as general superintendent. This was the fourth annual Vacation School made possible by the contributions of individuals and organizations of this congregation. During June and July the pastor has been preaching a series of Sunday evening sermons on the general theme of "Old Beliefs and New Knowledge", taking his particular subjects from a study of the first chapters of the book of Genesis. The Church School Outing on July 7 last, at Simpson's Memorial Farm, was a great success despite the excessive heat. The Sunday evening Church services will be omitted during August. This congregation suffered a severe loss in the death of another useful elder in the person of Mr. George D. Carl. He was particularly efficient in decorating the chancel for special services on Harvest Home, Palm, and Easter Sundays. His funeral was held in Trinity Church, Spinnerstown, Pa., on July 4. Interment was made in the cemetery adjoining the Church. Surviving him are Mrs. Carl, Miss Margaret Carl, at home, and Mr. Leroy Carl, of Trenton, N. J. The pastor exchanged pulpits with Rev. Cyrus T. Glessner, Christ Church, Norristown, on Aug. 5.

Rev. Gustav R. Poetter observed the 18th anniversary of his pastorate of St. Mark's Church, Reading, Pa., on Sunday, Aug. 5. He began his pastorate Aug. 2, 1916, coming from St. Mark's, Easton, Pa., where he served from Feb. 1, 1910, to July 31, 1916. He succeeded the late Rev. Dr. F. C. Nau both at Easton and Reading. He preached the 18th anniversary sermon, "Attesting the Gospel," from Acts 20:24. He read the following statistics of these 17 years: Baptisms, 844; marriages, 433; funerals, 732; sermons, 1,516; new members added, 1,761; pastoral and sick calls, 25,750; Church attendance, Aug., 1933, Aug., 1934, 21,242; congregational receipts, \$267,024.52; benevolence, \$95,134.42; total receipts, \$362,158.94. Present membership, 1,585. Some outstanding events of last year: Twice broadcast over WEEU, choir assisting, led by Estelle K. Krick; Pastor's 35th year of his ordination in September, with special sermon by the Rev. Dr. C. E. Creitz, who preached the original ordination sermon in St. John's Church, Martinsburg, Pa., in 1898, and addresses by Rev. Dr. E. L. Coblenz and Mayor Heber Ermentrout. Judge Forrest R. Shanaman delivered the annual Rally Day address. Charles R. Krick made honorary superintendent—50th anniversary of his connection with the Sunday School with special service. Largest attendance at Christmas Dawn Worship — 1,126 in number. Pastor married to Iva Grace Schilling Brennian on Nov. 30, 1933, Thanksgiving Day, by Rev. Dr. Paul S. Leinbach at home of the bride, 518 Parson St., Easton, Pa. Charles N. Seitzinger presided at congregational reception in December. Also acted as president of annual congregational meeting — died in March—personal loss to pastor and congregation, once the first deacon, afterwards elder and active in Church life, and outstanding in civic life of Reading. A mother's class was organized, the first, and Mrs. Gustav R. Poetter the first teacher.

Death of Philip Poetter—a brother—in March—and death of John M. Ritz, a brother-in-law four months before. In the coming year the pastor plans to give the spiritual side of his ministry still greater emphasis, and asks every member to appreciate the Church more than before, honoring and magnifying it, and making friendliness more deeply evident among the members and friends of the congregation.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Ladies' Bible Class of St. John Sunday School, Lansdale, Pa., held its annual picnic at Phoebe Home on Wednesday, July 25. Arriving at the Home in the afternoon, 75 in number, they brought with them well filled picnic baskets with lunch enough for the members of the class and for the Home family. Having been apprised of their coming, the Home had set up on the lawn 4 foot square tables, over each of which was placed a large beach umbrella in Reformed Church colors. Preparing for the unusual meal, the Home kitchen was handed over to the visitors. The members of the Bible Class and their friends were ushered through the buildings, and the various phases of the work in the institution were explained, the visitors freely mingling with the guests in their rooms and elsewhere.

When the time was approaching for the eating of the lunch dark clouds appeared in the west and distant rumblings of thunder were heard, giving notice of an approaching storm. Then outside tables were quickly moved into the dining room of the new building so as to accommodate 144 people. No sooner were the guests of the Home and the visitors seated in the dining room when a severe thunder storm began to rage. Of course all enjoyed the feast and an abundance of food was left over which the visitors donated to the Home. We were greatly impressed with the kind attitude of the visitors in sharing their lunch with the Home family and the evident enjoyment which it gave to them as well as to the folks of the Home. Is not that the very thing that the congregations of the Eastern Synod are constantly doing when they make their annual contributions for the support of the Home? They are not all sitting in the same room with us but they have the satisfaction of knowing when they sit in their own dining rooms that they are sharing with the folks at the Home. That is a blessed privilege.

Rev. Dr. J. P. Moore, now 86 years old, and wife, were among the party. Dr. Moore was keenly interested in the Home, its equipment, and its work. However he was not the oldest one present, there are six guests in the Home at present, ranging from 90 to 96 years, four of whom (including the 96-year old one) were able to be present in the dining room to enjoy the occasion with all the rest.

AMENDMENTS TO OUR PRESENT CHURCH CONSTITUTION

The following four Amendments to our Constitution were officially declared to be adopted by President Henry J. Christman at the recent Special Meeting of the General Synod in Cleveland, Ohio, on Tuesday, June 26, 1934.

They are here presented so that our presidents of Synods and Classes, stated clerks, pastors, delegate elders and others in positions of Church leadership may be enabled to revise their 1932 copies of the Constitution.

J. Rauch Stein, Stated Clerk.

1. **Art. (New)**—preceding the present Art. 47—Women shall be eligible to the offices of elder and deacon and accordingly to membership in the judicatories of the Church.

2. **Art. 82**—amended as follows:—The annual meeting of a Classis shall be opened with religious services, including the preaching of a sermon by the president,

or by any minister or licentiate in good standing in any Evangelical denomination, designated by the president or by Classis, after which the roll shall be called. If a quorum is present, the officers for the ensuing year shall be elected and the business shall proceed according to the Rules of Order prescribed by the General Synod.

3. **Art. 119**—the second sentence amended as follows:—If, at the next stated meeting of the General Synod, it shall appear that two-thirds of the Classes have adopted the ordinance or amendment, the same is adopted and shall be so declared by the General Synod and be binding on the whole Church.

4. **Art. 200**—amended as follows:—A service shall be held preparatory to the Lord's Supper. If any member has willfully departed from the faith, either in doctrine or conduct, a meeting of the Spiritual Council shall be held prior to the administration of the Communion to the end that all improper persons may be excluded from the Lord's Table. In the congregational records the dates on which the

Holy Communion has been administered and the names of the members who have communed shall be noted.

RECEIPTS OF THE BOARDS ON THEIR APPORTIONMENTS

"The good old summertime" has brought almost intolerable heat and drought. It has, however, proved so far a comparably fruitful period for the Boards financially.

The receipts of the four Boards of the General Synod during July were quite a bit larger than during July of last year. In fact, the four Boards have received during the first 7 months of this year a larger amount than during the first 8 months of last year. While this is true of the Boards together, it is also true of them individually except that the Board of Christian Education has not received to the end of this July as much as to the end of August of last year.

Reports are coming in from all over the Church that almost every Classis has a number of congregations that have paid half of their Apportionments for the year.

Since the amounts received by the Boards are less than one-fourth of the year's Apportionment, it is evident that a great number of congregations have paid little or nothing and are the cause of keeping down the percentage of the Classis as a whole.

The receipts of each of the four Boards have been:

Board	Jan.-June	July	Total
Home			
Missions.	\$65,561.92	\$8,327.68	\$73,889.60
Foreign			
Missions.	64,586.13	9,944.85	74,530.98
Ministerial			
Relief ...	16,043.07	2,143.51	18,186.58
Christian			
Education	9,172.97	3,613.25	12,786.22

If every congregational treasurer and the treasurer of every Classis will forward every dollar of Apportionment money at once the Boards will be greatly relieved during this month which is always one of the hardest of the whole year.

William E. Lampe, Secretary.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

FREDERICK THE PIOUS

Text, John 8:32, "And ye shall know the truth, and the truth shall make you free."

Having told you about Zacharias Ursinus and Caspar Olevianus, the authors of the Heidelberg Catechism, I ought to tell you something about Frederick the Pious, who engaged them to do this work. While we feel duly grateful to these two scholars for the rich legacy they left to the Reformed Church, we also owe a great debt of gratitude to Frederick without whose influence and patronage this great service would not have been rendered.

Frederick was born February 14, 1515, at Simmern, in the Rhine province, where his father, the Palatine John II, possessed the provinces of Beldenz, Sponheim, and part of Simmern. His father was a man of scientific cultivation, and a great friend and protector of the learned. He was a Roman Catholic and continued an adherent of the old faith to the end of his life. He had twelve children, all of whom were educated in the faith of the Catholic Church.

Frederick was the oldest son, and, although he was reared at the court of Bishop Eberhard of Luttich and of the Emperor Charles V, yet he became familiar with and favorable to the doctrines of the Reformation. His marriage of the Lutheran princess, Maria of Brandenburg-Bairuth, in the year 1537, was the occasion of declaring himself openly in favor of the new doctrine.

Frederick was forty-two years old when his father died, and the government of the Simmern provinces devolved upon him. Two years later, he was invested with the electorate of the Palatinate. The doctrines of Martin Luther had been introduced into this domain under his predecessor, and quite an earnest controversy was going on between the Lutherans, on the one side, and the Calvinists and Zwinglians, on the other. Frederick tried to mediate and to bring about peace, but it was all in vain. He himself was strength-

ened in his inclination towards the Reformed confession.

Frederick believed that he was responsible to God for the faith of his subjects, and therefore sought to be their religious guide as well as their temporal ruler. He was greatly annoyed and disturbed by the confusion which prevailed because of several catechisms which were in use among the people and which taught conflicting doctrines. He determined to unite his people in one faith, to quiet the Church, and to establish the Reformation in his province.

To this end he selected two young men, whom he had recently placed into positions of responsibility and leadership in the University of Heidelberg. Both of these men had been in bad repute in their former fields of labor because of their leanings toward the Reformation doctrine. One of them was Zacharias Ursinus, who had been a theological teacher in his native town of Breslau, but who was so severely criticized on account of his views on the Lord's Supper, that he went to Zurich. Here he was associated with Peter Martyr, one of the most distinguished of the Reformed theologians, who recommended him to Frederick for the position to which he was appointed in Heidelberg University. The other was Caspar Olevianus, who also was a teacher in his native town of Treves, where he was in disrepute and afterward imprisoned for preaching the Reformation doctrine. Almost like Pharaoh exalted Joseph of old from a prison cell to the office of prime minister of Egypt, so Frederick exalted Olevianus from the prison to the position of court preacher and a prominent professorship in Heidelberg University. These two young professors and theologians produced a masterpiece in the form of the Heidelberg Catechism, which has been called "the flower and fruit of the whole German Reformation," and which pleased Frederick so well that he had it taught throughout his province.

But Frederick himself was persecuted for his strong stand on the Reformed faith, and some of the Lutheran princes tried to intimidate him with threats of legal power, and the Roman Catholics did all within their power to suppress the Heidelberg Catechism. They even threatened Frederick with deposition from the electorate and even with punishment by death.

Things came to such a pass that they made charges against Frederick to the emperor, Maximilian II, and he was asked to give an account of his doings at the imperial Diet of Augsburg, in May, 1566. With confidence in God he went to Augsburg. After the charges against him had all been presented, he withdrew for a quarter of an hour, and then returned with his defence. His address before the king and his council was so wonderful that all who heard it looked upon him with amazement. Prince Augustus of Saxony said that there had been too much hasty action in this matter; and, approaching Frederick, he tapped him softly upon the shoulder, and said: "Fritz, thou art more pious than all of us together!" From that time on he was generally called "Frederick the Pious."

He made the following statement about the Heidelberg Catechism: "But that my catechism, word for word, is drawn, not from human but from divine sources, the references in the margin will show. For this reason, also, certain theologians have in vain wearied themselves in attacking it, since it has been shown them, by the open Scriptures, how baseless is their opposition."

Frederick was now left unmolested, and returned in peace and safety to his beloved Heidelberg, where he was received with great rejoicing. The University of Heidelberg flourished as it had never done before. Gradually Frederick came to occupy a sort of paternal position with reference to the whole Reformed Church, and his influence was felt in distant lands. He had planned many things for the advantage of the Reformed Church in his and in other lands, but some of them were frustrated by his death which took place on October 26, 1576, at the age of 61 years, 8 months, and 12 days.

To the friends who gathered around his dying bed he said: "I have lived long enough for you and the Church; I am now called to a better life. I have done for the Church all I could, but my power was limited. God, who can do all things, and who cared for His Church before I was born, liveth and reigneth in heaven still, and will not forsake us; nor will He suffer those prayers and tears which I have offered up in this chamber, for my successor and the Church, to be without a blessing."

Home Education

"The Child's First School is the Family"
—Froebel

AFRAID OF BEARS AND INDIANS

Gazelle Stevens Sharp

Little Mary was not naturally a timid child, but when she began to go to school she developed what at first seemed a most unaccountable fear of bears and Indians. I questioned her and some of the other children but could not learn that she had suffered any unpleasant experience.

"But we play Indians and bears," volunteered one of her little classmates.

"Yes," said Mary.

Mary had been accustomed to go alone in the dark to her little bed upstairs and to fall asleep quickly. When the new timidity appeared she did not cry or refuse to go to bed alone, but she did seem reluctant to do so. One night she asked if I thought something might be in her room—a bear or an Indian. Of course I said, "No." Then I reasoned with her, telling her there were no bears nor Indians in our little village, and if there were anything in her room that would hurt her, I certainly would not let her sleep there.

Her fear was not to be reasoned away, so I went upstairs with her and tucked her in. Then I went back to the living room leaving both doors open. I called a second "good night" and at once began to read aloud. I did not read to her, I simply read from a magazine article in which I was interested. I read clearly so that she could plainly hear my voice and know that I was near. In accordance with her habit, she soon fell asleep.

The next day I began to tell her tales of Indian home life and about the bears in our Yellowstone National Park. The stories always ended happily and little Mary became very fond of Bruin and the Indian boys and girls. It was many weeks, however, before the time came when she was perfectly willing to go up to bed without me. Even then she did not at first go all alone but took with her a wooden doll which she had dressed up as an Indian guide. He had been with us on several such journeys into the semi-darkness. Soon after this we made a wigwam for him out-of-doors, and later my little daughter decided to let him stay out there at night because he would like it better. Then Mary went to bed all alone again, quite happily.

"As it is necessary to have public schools do what the parents are not equipped to do it seems to me very much more important to have the kindergarten do for the child what the parents are unable to do at that early age when, after all, the very foundations of life are being laid."—Frederick Lent, President, Elmira College, New York.

If there is no kindergarten for the children of your community, why not try to get one opened? Be sure that a properly qualified kindergarten is put in charge. The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid you. Write for information and literature.

CHEAP, BUT GOOD

The six best doctors, anywhere—
And no one can deny it—
Are Doctors Sunshine, Water, Air,
Rest, Exercise and Diet.

The six will gladly you attend,
If only you are willing;
Your mind they'll clear, your ills they'll
mend,
And charge you not one shilling.

—Kansas State Health Bulletin

THE PASTOR SAYS:

Hardened and unrepentant sinners
should remember that the devil has
no air-conditioned apartments.

—Now and Then.

Children's Corner

By Alliene DeChant Seltzer

Your Auntie Seltzer knows no holier way to close our little talks about Camp Mensch Mill, than to let you read these lines from the heart and mind of two of our campers:

A Camper's Prayer

To do my best, to help the rest,
To be good, and true, and fair,
To see what Thou would'st have me do—
This, Lord, a camper's prayer!
Mary Leinbach, Esterly, Pa., Camp 1933.

Vesper Hill

It was late when we held Vespers that night. The sun was setting as we climbed the hill for our service. When we entered the outdoor chapel, all was quiet; only the last sleepy twitterings of the birds and the soft rustling of the grass broke the silence.

After the service we sat there, perfectly quiet. It was too holy to speak. Ahead of us there was a break in the hills and through that gap the evening mists came creeping in like a soft white veil falling gently over the hilltops to protect them through the night. As the light grew dimmer, the sky became a deeper and a darker blue and the stars came out, not like diamonds—their gleam was softer than that of a diamond—but more like lustrous pearls. It seemed that there was a dark blue velvet dome set with rare gems placed close over our heads. Never have the heavens seemed so close.

We left the hilltop and descended to common things, but up there the trees still whispered their lullaby and the stars shone down on the sleeping birds.

Mary E. Kriebel, Bethlehem, Pa.,
Camp '32.

HOPE AND DESPAIR IN SICKNESS

(Lines written by a sufferer who has passed through a number of trying operations and has been confined to bed for more than a year.)

Painful and fruitless, each day the
same,
Planning and scheming, but all in
vain!
No end of trouble, and no end of
tears,
My mind overflowing with untold
fears.

Tired and weary, heart-sick and
sore,
So fed up with life—and yet I want
more!
What can it be, down under it all,
Makes me keep going, when tempted
to fall?
Can it be Courage, or is it Pride?
Whate'er you are, stay here by my
side;
Tag along with me; fight to the
end,
And, with God's help, my body we'll
mend.

—Edward E. Drumheiser.

Puzzle Box

ANSWERS TO CURTAILED WORDS NO. 45

1. Spare—spar—Spa.
2. Hames—ham—ha.
3. Needle—need—nee.
4. Tears—tear—tea.
5. Haven—have—ha.
6. Pattern—patter—Pat.
7. Caress—cares—care—car.

BEHEAD THE MISSING WORDS NO. 36

1. She changed her — so frequently that her friends would (2 off) — of her vanity, and sometimes displayed their —.
2. She showed considerable — when she discovered that her maid — allowed her plants to be covered with —.
3. They said that she was —, but she looked quite — as she fed the (2 off) — her luncheon.
4. They discovered that it was — who wrought — in the orchard and (2 off) — the garden.
5. He endeavored to — the embossed book (2 off), — but it was carried by the wind — the wall into the pond.
6. She (2 off) — her bread as she — the full page (2 off) — in the morning paper.
7. He frequently said "use — of soda." Then he would — at a — that — up all his energy.

—A. M. S.

Visitor (hungry): "And what time do you have dinner, my little man?"

Little Man: "Soon as you've gone, I heard Ma say."

Green: "A fortune teller told me I had a lot of money coming to me."

Brown: "Huh! I'd much sooner have a paying teller tell me that."

The Family Altar

By the Rev. Roland L. Rupp

WEEK OF AUGUST 13-19, 1934

Memory Text: Seek good and not evil, that ye may live. Amos 5:14.

Memory Hymn: "Heav'nly Father, I Would Pray" (325).

Theme: Not Self-Indulgence but Positive Goodness.

Monday: Amos Denounces Self-Indulgence
Amos 6:1-6

Amos is as modern a book as any in the Bible. Would that we could share the revulsion of Amos at the hypocrisy of his time! Indulgence and voluptuousness angered him as much as injustice. He seems to reserve some of his choicest condemnation for the political and religious leaders of the nation, so concerned with their own comfort and appetites that they have no time to grieve because of "the affliction of Joseph". The summer homes, the yachts, the ocean trips, the immense personal fortunes of many of our rich have made them almost immune against sympathy for the poor.

Prayer: Heavenly Father, Thou Who art always serving the entire human family, keep us close to Thee that we may be especially close to the unfortunates of the earth. Amen.

Tuesday: The Penalty of Self-Indulgence
Amos 6:7, 11-14

An over-indulgent nation is like an over-indulgent individual—both lose their sympathy for the less fortunate, both are

lacking in proportion, appreciation and vision. A drunken individual, trying to satiate his appetite, puts to death a multitude of noble emotions and impulses which should be nurtured if life is to be abundant. A nation that would starve ten millions of unemployed, or leave them permanently idle for fear of high tax rates or a higher national debt, would better sober up to the social realities involved in such alternatives.

Prayer: We realize with Thee, O God, quite clearly how far we are from Thy kingdom, and how we obscure our vision of that kingdom. Give us sight and Thy Holy Spirit. Amen.

Wednesday: Daniel's Daring
Daniel 1:8-21

He who would live spiritually must deny much that is in the world. A man cannot serve both God and Mammon and grow God-ward. Only a brave soul will deny himself the world for that which is unseen, for that which is purely spiritual. The good life must always be lived in the face of terrific resistance. At every turn in the road ahead is that which opposes, those who sneer and threaten and do mischief. In order to be a man of God and a servant of humanity one must renounce self and the world and embrace a cross.

Prayer: Keep us ever mindful, gracious God, of the dangers which confront us. Give us courage to make right decisions and wills of iron to carry them through. Amen.

Thursday: The Drunkard's Doom
Isaiah 28:1-8

Temptations come upon us in multitudes. Most of them are sinister indeed. Some are relentless in their pursuit of us. To meet them face to face and slay them requires courage and a stout heart. Upon the necessity or the wisdom to become ascetics we may differ. But upon the necessity to be the master of your appetites and the captain of your soul, there can be no difference of opinion.

Prayer: Teach us, Eternal Christ, to serve humanity as Thou didst. Teach us especially to save those who are helpless in the grip of their habits. Amen.

Friday: Obeying the Law

I Timothy 1:3-11

Character is determined by one's attitude toward the moral law. As one begins to climb the heights that lead to moral strength and spiritual achievement, he notes carefully the guideposts along the way. The greatness of life, to which all self-respecting men aspire, can be achieved only by obeying the laws which govern such a quest. Among these laws are these: Knowledge of the will of God and unconditioned obedience to that will, absolute refusal to violate moral principles, complete devotion to human values and personality.

Prayer: Eternal God, lead us forward deeper and deeper into the adventure of complete submission to Thy will. Amen.

Saturday: Honoring Rulers
Romans 13:1-7

Who are the rulers of this world? A few years ago we were told that 55 wealthy men ruled America. There was altogether too much truth in it. Many believed that the number mentioned was entirely too high. Many of us have a faith which is too implicit that those whom we elect to office are our actual rulers. But this does not answer the above question. Governments rule—in a fashion. Presidents, kings, premiers rule—in a fashion. Government is as effective as the citizens of a nation make it—as just, as wise, as liberal, as humane. It is we who do not put enough of God and humanity into government.

Prayer: God of wisdom and power, enable us to face the task of establishing Thy rule in human affairs, and to perform that task. Amen.

Sunday: A Call to Repentance
Isaiah 55:6-11

A call to repentance, such as the world has seldom heard before, is now in order. Only an Amos, an Isaiah, a Jeremiah, a John the Baptist, or a Jesus is great enough to issue that call. No one of less stature can perform the mission. Since the beginning of the present century the world has been taught one fundamental lesson upon another by Providence. Not one of them has been actually heeded.

CHURCH OFFERING ENVELOPES

WITH OR WITHOUT EVANGELICAL AND REFORMED MESSAGES

Duplex : Single

Weekly : Monthly : Semi-Monthly
Bi-Weekly or any Special Dating

ECONOMICAL PRICES

Quality, workmanship and service considered. The same LOW NET PRICES are available to all our Churches regardless of when their orders are placed.

High grade printing; tough and attractive paper stock furnished in white, manila or choice of seven colors; glue that sticks; a complete and intelligent envelope service.

QUOTATIONS AND SAMPLES
GLADLY SUPPLIED

Board of Christian Education of the
Evangelical and Reformed Church
1505 Race Street - Philadelphia, Pa.

Looking at human life and the state of affairs in the world today, we seem to be more primitive, more savage, more distrustful, more worshipful of Mammon, than the world was a century ago. Repentance must become the open way ahead of us all if unspeakable disaster is not to overcome us.

Prayer: Turn our faces unto righteousness, O God. Save us from the hour which threatens. Redeem us from lovelessness. Amen.

Rufus: "I see it stated that they are making shingles out of cement now."

Goofus: "Then I take back what I said about wishing to be a boy again."

SOCIAL SERVICE REPORT ADOPTED MAY 17, 1934, BY PITTSBURGH SYNOD

We acknowledge the presence of a more optimistic spirit among the citizenry of our nation and an improvement in conditions generally. Let us thank the Giver of all Gifts for the evidence of His benign Providence. Realizing the inadequacy of the Social Service Report Technique of attending to our obligations to all classes and conditions of men, we submit the following brief suggestions:

1. That ministers and laity make a sincere and honest effort carefully to evaluate the system of capitalism with its patent faults and virtues, in order to decide whether to defend the capitalistic system as it is, or whether to modify it in some way, or whether to repudiate it completely.

2. To observe the close organic connection between the "unlimited profit-motive" and narrow nationalism, imperialism, militarism, barbarism or war, the sale of salacious publications, the showing of lewd motion pictures, the rise and spread of sexual vice, gambling, and the manufacture and sale of intoxicating drinks and habit-forming drugs.

3. To defend a political philosophy that will stress and make central the supremacy of Christian values, such as the worth of the individual, the possibility of the Brotherhood of Man, and Stewardship rightly understood, as contrasted to the selfish use of God's free gifts.

4. That more use be made of the Study Group method in adult education, that

our "Reformed Church Messenger" and other religious periodicals be used to bring facts to our people, and that such books as "The Merchants of Death," "The Robber Barons" and "God's Gold" be more widely recommended to our people.

5. That pastors and Church School leaders make greater use of such special days as: Good Will Sunday, stressing World Brotherhood; Rural Life Sunday (for rural and city Churches) stressing the problems of our rural situation; and Labor

Sunday, stressing the Church's interest in the just claims of the laboring man.

6. That we commend anew the Social Service Report of the General Synod at Akron in planning preaching series and in the formulation of public addresses.

7. That we recognize the service of our departed co-workers, Dr. James M. Mullan and Mr. Ralph Adams, and that we further the work so nobly begun by them.

Respectfully submitted,

H. R. Ash, P. T. Stonesifer, F. D. Witmer

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON
Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Twelfth Sunday after Trinity
August 19, 1934

Amos Denounces Self-Indulgence
(Temperance Lesson)
Amos 6:1-7, 11-14

Golden Text: Seek good and not evil, that ye may live. Amos 5:14.

Lesson Outline: 1. The Preacher. 2. The People. 3. The Peril.

The gradual advance of the Hebrews from slavery to freedom and civilization was not without peril and loss. In a few centuries the tribes had become a

rich and powerful nation. But, in Judah as well as in Israel, this nation, while outwardly strong and splendid, was inwardly degenerate. Even religion had degenerated into a dead formalism, that substituted ritual for righteousness.

The prophets were the choice spirits of this declining age, who strove mightily to save the nation from its folly. They were the champions of piety and morality. They called men to repentance and righteousness. They predicted national disaster to their heedless generation. Their sermons were tracts for the times; fiery denunciations, passionate appeals, and tender exhortations.

One of the greatest of these prophets was Amos, whom we studied in our previous lesson. Very scant, indeed, is our information of this preacher of social righteousness, who lived about 750 B. C. But of the soul and spirit of this lowly shepherd we know a great deal. The sermons he preached show us a clear-eyed, fearless man of God, calling the nation to repentance. They give us a vivid picture of the social corruption of his times.

I. The People. Amos portrays a life that was utterly corrupt. He tells us that money and pleasure were the chief interests of the ruling classes. They were rich, indolent, self-indulgent fops, whose lives were spent in luxury, gluttony, and revelry. Stern simplicity had disappeared. Once Israel was poor, but pure; now it was rich and corrupt. The Samsons and Sauls of the eighth century, lounged on ivory couches. They feasted on the choicest wines and viands. And they flaunted their luxury and profligacy in the face of the poverty of the masses of Israel, whom they oppressed and exploited. Their greed and profligacy added ever new and heavier burdens to the crushing load of the common people. So dull was the conscience of these leaders and rulers, so blind their vision, that they could not understand the signs of the times, nor heed the warning of the prophets, who proclaimed their doom.

II. The Preacher. Amos knew God. That was the source of his strength and courage. He knew Him to be a God of righteousness, and stern justice. He saw clearly that, in a world controlled by such a God, no civilization is secure that rests upon greed, oppression, and profligacy. Therefore he cried, "Woe" upon the idlers and profligates in Zion (v. 1). They were enjoying unparalleled prosperity. Their capital, "in the mountain of Samaria", was a bulwark of national safety. But Amos bids them ponder the fate of wicked cities that had been destroyed. Their fall was a warning. It proved that riches and fortifications were no guarantee of national safety.

The prophet first turned his gaze upon Judah, his native land. Patriotism did not blind him, as it did so many in Jerusalem, who boasted that their city was safe and secure, because Jehovah was their God, and they His chosen people (2:4-16). Amos knew better. He understood that God deals impartially with all nations. Judah had sinned greatly. It had forsaken the covenant of Jehovah, and broken His statutes. Its guilt was greater than that of heathen nations, because its light was clearer. For ages God had revealed His will to His chosen people.

One can imagine how thoroughly the people of Israel liked this exposure and condemnation of Judah, their hated rival. That is still true. Our eyes are keen to see the sins and shortcomings of other nations, the mote in our brother's eye. We condemn Hitler and Stalin; we criticize Mussolini. But we are blind to similar faults and frailties much nearer home.

Amos reversed that popular process. He started at home, but he did not stop there. To the disgust, doubtless, of some of his hearers at Bethel he proceeded to call Israel before the tribunal of Jehovah to hear His judgment. Their sins, too, were various and numerous. Their utter depravity is laid bare in the sins that Amos singles out for special condemnation. They "sold the righteous for silver, and the needy for a pair of shoes," so great was their greed (2:6). To shameless immorality (2:7), they added a shocking mockery of religion, when, in the very house of God, they drank wine purchased with tainted money.

Worst of all, perhaps, was their corruption of the Nazirites and their coercion of the prophets (2:11, 12). These men God Himself had raised up in Israel, as examples of purity and as witnesses to truth. But in their folly the people had debauched their temperate men with drink,

and they sought to compel their prophets to keep quiet or to tell lies.

Then Amos added the warning of history. He reminded Israel of the fate of the Amorites, the former inhabitants of these fertile lands. Giants they were, but their stature did not save them. They were destroyed, root and branch, for their idolatry and immorality (2:9). And the Israelites were homeless wanderers in the wilderness, but God had given them Canaan for an inheritance. This they were forfeiting by their profligacy (2:9, 10).

Thus did the fearless shepherd of Tekoa denounce the sins of Israel. No preacher ever proclaimed a social gospel more plainly or passionately. He loved his people; that is why he hated and scourged their sins. He was the bold champion of the poor and oppressed, the friend of the lowly, of the widows and orphans. He spared neither the Church nor the State of his time, because the priests and princes were profligate and corrupt, without justice or mercy. They maintained and supported a sumptuous sanctuary at Bethel, but they trampled upon all the sanctities and decencies of life.

III. The Peril. This lesson has been designated as our quarterly temperance lesson. Its application to our times and to our nation is obvious.

The message of Amos can never grow old so long as men sin and suffer and seek salvation. Its fundamental teaching is that every civilization steeped in luxury, profligacy, and social injustice, is doomed to destruction. It matters little whether its profligates are princes of Samaria or bootleggers in America. It contains within itself the seeds of certain dissolution, and it must inevitably reap the harvest of death.

That stern lesson needs to be learned by every great nation in its prosperity. Like Israel, we, too, have lost the poverty and simplicity of our colonial age. With them has gone much of the moral earnestness and spiritual fervor of the times of the Pilgrims and Puritans. Ours is a modern Canaan. Even in the years of depression, our land is blessed among all the nations of the earth. And, in many respects, the dark picture of the prophet portrays our civilization. Superficially, there have been many and mighty changes. But, beneath the changed surface, the ancient sins of Israel are gnawing at our vitals and corroding our national life.

We need the religion of Christ to save our land from the fate of Israel. Nothing else will help. We tried prohibition, but that did not cure the evil. Now we are trying repeal, but that, certainly, is not helping us. The only true remedy is religion. But it must be the genuine religion of Jesus Christ, not a counterfeit of it. Not the kind that Amos denounced with withering scorn, but the kind that makes men new creatures.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

August 19: What Have I Worth Sharing with Others? Acts 3:6, 7.

We hear a great deal about "sharing" in our days. The so-called "Oxford Group Movement" or "The First Century Christian Fellowship" is giving this idea of "sharing" a fresh emphasis today. We know full well what an important part it played in the life of the early Christians. They shared their property, their possessions, with their fellow Christians. There are those who say that they did so because they expected the immediate return of their Lord and thus would have no further use for any worldly goods, but this is not the real explanation of this practice. They shared what they had because this was an essential part of the religion which they accepted. The society which they had formed was a fraternity, a brotherhood. It was based upon mutual helpfulness, upon unselfishness and

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Introduction

By Luther D. Wishard

Board of Christian Education of the
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co-operation. No one lived to himself, but each bore the others' burdens and distributed as all had need. No one can read the New Testament without being impressed with the emphasis which is constantly being put upon sharing. The Christian is a "sharer". The things he has are not his own, but are to be used for the common good. It is only because we have so largely "lost our first love" that we are so self seeking and so unmindful of the needs of others. The more truly "Christian" we are the more ready we shall be to share what we have with others.

What have we that is worth sharing with others?

1. The "good news". This is the message of salvation. The gospel is to be shared with others. "Go home and tell thy friends what great things the Lord hath done for you." Tell others the story of Jesus and His love. This is the great task of evangelism and of missions. As we share the good news with others it will become more real to ourselves. It multiplies as we tell it to others. It is one of those things which we can keep only as we give it away.

2. Our experiences. We want to share with others those experiences which enrich and ennoble our own lives. We want them to enjoy the best things in life with us. Our joys can be shared and they double for us. Our sorrows can be shared and they are halved for us. Of course there is a danger here, lest we become proud and overbearing. Some folks do not like to talk about their experiences, nor do they want to give "testimony". But there are some experiences which can be readily shared. There are some things which have brought us success in life, these we should share with others so that they too may be successful. There are other things which have worked to our injury. They have brought us defeat in life. We can by sharing our experience prevent others from a similar fate.

3. Our possessions. The very essence of stewardship lies in the sharing of our goods with others. There are always those who are less fortunate than we are. They have little or none of this world's goods. We who may be more fortunate should be willing to help others. "Whoso hath this world's goods and seeth his brother have need and shutteth up his compassion from him, how dwelleth the love of God in him?" Giving to others who are in need is a Christian duty.

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4. **Friendship.** The things that we share with others need not always be big things. They can be mere trifles. A kind look, an encouraging word, a sympathetic attitude, an understanding heart may work wonders in other lives. One of the great and worthwhile things which we can share is friendship. We can make others feel that we really care for them and that they mean much to ourselves.

Sharing is first of all a spirit before it becomes an act. It is the unselfish spirit within us. This can be cultivated. We should always seek occasions when we can do something for others. We should be planning as to how we can do them good. This will have a wonderful reflex influence upon ourselves. All that we give or do for others will come back to us with compound interest.

One of our great poets beautifully wrote:

"The Holy Supper is kept indeed
In what we share with another's need.
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds
three,
Himself, his hungering neighbor, and
me."

INVITATION TO THE TWENTY-FOURTH ANNIVERSARY OF THE HOFFMAN ORPHANAGE THURSDAY, AUGUST 30, 1934

Dear Friends of the Orphans:

We invite you and your friends to attend the Twenty-fourth Anniversary of the George W. and Agnes Hoffman Orphanage, located near Littlestown, Pa., on Thursday, August 30th, 1934. Dinner will be served in two large Dining Rooms at a nominal price. Lunch, sandwiches, cakes, coffee, candy and ice cream will be served on the lawn. The Ladies' Auxiliary will conduct a Bazaar in the Maryland School Building. Our friends are urged to send useful articles for the Bazaar to the Home at an early date. Please mark the selling price on each article. The annual Anniversary Day means a "great day" of joy and happiness to all the children and also gives the opportunity to meet your friends. Come and see the children, the growth of the Orphanage and the improvements made. The Boys' Band under the leadership of Prof. H. C. Stenger will render their program of music at 10 A. M. The anniversary Service and Children's Program will begin at 1:30 P. M. with an address by the Rev. Marsby J. Roth, D.D., Hanover, Pa. Pastors and Sunday School Superintendents are requested to announce this invitation to their congregations and Sunday Schools. Thanking all for the support given the Orphanage in the past twenty-four years and inviting all to attend this Anniversary, we are,

Your Co-Workers,
The Board of Directors,
John L. Gerber, President,
E. F. Hoffmeier, Secretary.

FAITHFUL UNTO DEATH

Miss Bessie Y. Stewart, my efficient and devoted secretary, passed away in the Cooper Hospital, Camden, N. J., on the night of Aug. 1. Because of her long and faithful service in the office of the Board of Home Missions it is fitting that the following tribute should be paid to her life and labors.

On June 1, 1908, when I entered upon office as the general secretary of the Board of Home Missions, a rather timid and modest young lady entered and offered her services as my secretary. She stated that she had recently assisted Dr. Charles E. Watson of the United Presbyterian Board of Foreign Missions in the preparation of the manuscript of a book which had now been finished. I took her on probation for two weeks with the understanding that the contract could be mutually terminated at the end of that period. But the two weeks were extended to 26 years and 2

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President.

months and terminated only by her untimely death.

Miss Stewart was the daughter of Mr. and Mrs. Robert Stewart of Haddon Heights, N. J., and was born in Merchantville, N. J., on Oct. 26, 1889. At an early age she was received into the membership of the United Presbyterian Church, but when the family moved to Haddon Heights she identified herself with the Presbyterian Church in the U. S. A. Her long association with the Board of Home Missions of the Reformed Church in the United States made her better acquainted with this denomination than her own. She knew the name of every minister of our Church and was familiar with every detail of organization and activity. She qualified

herself especially for the work of the Board of Home Missions. She manifested a deep interest in all its operations. Her relation to the Board was vital, not professional or perfunctory. During all these years she had full charge of the office. She attended practically every Board meeting and took down in shorthand almost every word that was spoken and every action that was taken at those meetings.

She was most efficient and faithful in all her services. She had a remarkable memory and could recall actions taken by the Board and correspondence conducted, with wonderful accuracy. Her devotion and loyalty to her work were indeed most beautiful. She was possessed of high ideals and was a lover of the true, the beautiful and the good. She loved flowers and there never was a Board meeting but she decorated the table with a bouquet of flowers. On June 1 of each year, as these years came and went, we celebrated our anniversary and on those occasions there were always flowers plucked by her hand from her own garden on my desk. On June 1 a year ago our friends from near and far joined in the celebration of our 25th anniversary as workers for the Board. She loved books and usually carried an armful of them to her home. She loved beautiful thoughts and ideas. Many a time her eyes would fill with tears, not of sentimentalism (for she was not a sentimentalist), but when some great truth in beautiful form would possess her soul.

She possessed wonderfully good judgment on delicate and difficult problems. She had a high sense of integrity, honesty and fairness, yet withal a deep sympathy and an abiding faith in goodness. Never in thought, word or deed did she reveal anything that was low or vulgar. Her serious thoughts had rest in heaven. Gracious and affable to all who came into or went out from the office, she endeared herself to many who formed her acquaintance. She wrote thousands of letters, hundreds of articles and scores of pamphlets and tracts, and all her work was done with remarkable speed and accuracy. For years she assumed practically full charge of the Home Mission section of the "Outlook of Missions." She gathered the material herself, wrote articles and read the proof. She knew every phase of the work so

intimately that she made herself practically indispensable. She was at once my eyes, my hands, my memory. I could be absent from the office for weeks and months if necessary, and upon my return I would find that all matters had been promptly and efficiently attended to.

A year ago she complained of illness and it was found that a major operation would be necessary. She came back in due time, but she was no longer the healthy and vigorous girl of past years. Her health was shattered, her body was broken, her strength was gone. But she kept bravely at her desk almost to the very end. Her last service rendered was in connection with the meeting of the Board on July 17 and 18. She just pulled herself together for that service. She wrote out the lengthy minutes of that meeting, and then yielded to the advice of her physician and underwent another operation. Her frail body was too weak and too saturated with the poison of her disease to bear up under the strain. So she quietly fell asleep on the night of Aug. 1. Funeral services over her body were held in the home of her parents on Saturday afternoon, Aug. 6 and were in charge of her pastor and the undersigned. Thus a truly lovely and beautiful character has gone from us, but the charm and memory of her unselfish and devoted life will linger with us as a benediction.

Charles E. Schaeffer.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

A bus load of people from St. John's German Reformed Church, Philadelphia, Rev. A. Piscator, pastor, visited the Home on Wednesday, August 1.

Our band played at the Union S. S. picnic at Schoeneck on Saturday afternoon and evening, July 28.

Our farmer, Mr. Stiely, left our employ about a month ago. It has not been found necessary thus far to employ any additional persons. Probably after the children all start to school it may be necessary to have more help.

Our recreational leaders have started the regular rehearsals for our anniversary, Thursday, Aug. 30. The pageant program, "Glimpses of Bethany," is taking form and we believe will prove to be one of the most interesting programs ever presented.

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decline in imports left the United States with a favorable trade balance of \$34,492,000, the monthly survey of the Department of Commerce revealed July 28.

A new and important application of ultra-short-wave wireless, consisting of a safety device for ships to permit blind navigation in a fog, was demonstrated July 30 by Senator Guglielmo Marconi to a large group of Italian and British naval experts in the waters of Sestri Levante, Italy.

Paul May, Ambassador from Belgium to the United States, died July 30 in Washington.

The Pacific Coast longshoreman's strike called May 9, ended July 31. This strike cost at least eight lives and upward of \$200,000,000.

Dr. Kurt Schuschnigg, 37 years old, and an ardent supporter of Dollfuss, was appointed July 30 Chancellor of Austria. He is a member of the Christian Social Party.

Henry Ford celebrated his 71st birthday quietly with Mrs. Ford at the Huron Mountain Club on Lake Superior, where they are vacationing.

OBITUARY

A BELATED TRIBUTE TO A GOOD MAN

Doctor Marvin Warren Reed, a distinguished alumnus of Franklin and Marshall College, and worthy son of the Reformed Church, died at his home in Denver, Colorado, Sept. 8, 1933. He was born at Barree, Pa., March 4, 1874, the son of John and Elizabeth (Allen) Reed. Both parents died when he was an infant, and he was reared by his grandmother, Susan Sprinkle Allen, as her own son. He had the benefit of the most tender and painstaking Christian nurture in childhood and youth, to fashion his life and mould his character. He was baptized in infancy by Dr. John A. Peters, catechised and confirmed in Christ Church, Alexandria, Pa., by the Rev. Calvin U. Heilman, Sept. 26, 1885.

He prepared for College at Mercersburg Academy with the class of 1896, was graduated from Franklin and Marshall in 1900, and Jefferson Medical College in 1903 with the M. D. degree. He engaged in the general practice of medicine at South Fork, Pa., for 6 years, and then spent a year in study in the Graduate School of Harvard University, where he received his Master Surgeon's degree. Later he followed his profession in Wilkes-Barre and Bellefonte, Pa., and in both places enjoyed a large and lucrative patronage.

July 21, 1918, he accepted an appointment as Captain, Medical Officers' Reserve Corps, U. S. Army, and sailed overseas Oct. 31, 1918. After his arrival in France he was assigned to duty with Hospital Train No. 58, which made four trips into

NEWS OF THE WEEK

Mrs. Henry W. Elson

About 400,000 families, including some 1,600,000 individuals, in a drought area comprising more than half of the United States, are being supported by Federal emergency relief projects, Lawrence Westbrook, who has charge of drought relief, stated at Washington, July 24.

Austrian Nazis, rising in revolt July 25, seized the Federal Chancellery and killed Chancellor Engelbert Dollfuss. He was shot to death as the Nazis raided the building in disguise. Martial law was proclaimed. Prince Ernst von Starhemberg, leader of the Fascist Heimwehr (Home Guard), became temporary Chancellor. He has ordered a Nazi round-up. Italy holds 48,000 men on the frontier and has sent a strong air force to aid the army facing Austria.

President Roosevelt went ashore from the Cruiser Houston July 25 as the first President to set foot on the soil of the Hawaiian Islands. Sixty thousand islanders greeted him.

Rain and cooling breezes July 26 broke the intense heat of the Middle West which had claimed the lives of 1,361 victims.

Plans for an Army Air Service "second to none in quantity of planes, pilots and morale within a period of two years" have

been completed under the direction of Harry H. Woodring, Acting Secretary of War, and General Douglas MacArthur, Chief of Staff.

Minneapolis was under a military dictatorship July 26 as the result of failure of settlement of truck strike which has crippled commercial transportation.

Colonel Webb C. Hayes, son of Rutherford Hayes, nineteenth President of the United States, died at Marion, Ohio, July 26. He was 72.

Eleven persons were drowned as a storm hit South Texas July 25. The crop destruction reached millions and the damage done to buildings was widespread.

Marie Dressler, star of the stage and screen, died July 28 at Santa Barbara, Cal.

The huge stratosphere balloon which rose into the dawn at Rapid City, S. D., at 6.45 A. M., Central Standard Time, came down as a wreck near Loomis, Neb., at 5 P. M. The crew landed safely in parachutes. The big bag ripped, 60,000 feet up. Speaking calmly into a short-wave transmitter, which carried his words to a nation-wide audience, Major Kepner, one of the crew of three, swaying almost twelve miles high, described his experience.

A sharp rise in exports in June and a

Germany after the Armistice for the evacuation of patients. March 8, 1919, he was transferred to Base Hospital No. 65, Pentanezen, Brest, France. While in France he worked for a time with Dr. Arthur Duray, considered one of the most eminent surgeons of the French Army Medical Corps. He returned to the U. S. and was honorably discharged at Camp Sherman, Ohio, Aug. 26, 1919. He returned from overseas with broken health, the result of being gassed. In the fall of 1920 he left Bellefonte for Denver, Colo., where he continued to practice his profession until the day of his death. He was a member of the Medical Staffs at St. Anthony's, St. Joseph's, St. Luke's, Presbyterian, and Porter Sanatorium Hospitals in Denver.

He was a man of sterling integrity and fine Christian character. His patients had the benefit not only of his thorough professional knowledge, but also of a gentleness and sympathy which were the fruit of his Christian training and experience. In the midst of a busy and exacting professional career he found time to worship God and take an active interest in the work of the Church. While at Wilkes-Barre he assisted the pastor in the organization of a Men's Bible Class and a Men's Club, and was the first teacher of the class, which is still functioning in First Church of that city. The Men's Club has also become an important factor in the life of First Church. Dr. Reed was married to Miss Evelyn Wilt, South Fork, Pa., July 3, 1907, at Pittsburgh, Pa. He is survived by his widow; 2 children, Helen G., and Allen C. Reed; and 2 brothers, Lloyd A., of Brooklyn, N. Y., and Clair J., of Alexandria, Pa.

The day of his burial, Sept. 5, 1933, a large and distinguished group of physicians, business and professional men, former patients, and friends gathered at his late home, to pay their final tribute of respect to one who was highly honored and deeply loved for his gentle ministries to the sick and the suffering. He was buried at Denver. Thus passed from mortal sight another physician who got his inspiration from Jesus Christ, and who, therefore, had a heart interest to offer his patients in addition to his professional service.

—B. A. B.

WILLIAM TELL OMWAKE

William Tell Omwake, Esq., of Waynesboro, Pa., died in the hospital at that place recently in the 78th year of his age. His death was caused by a fractured hip, resulting from a fall in his home. He was confined to a bed in the local hospital for nearly 14 weeks. During that time he was an almost constant sufferer, both physically and mentally. It was hoped, however, that in time he would recover sufficiently to be taken to his home. But unforeseen complications set in, and his death soon followed.

Mr. Omwake was prominently identified with the founding and maintenance of almost all the business and industrial establishments of his adopted town and community. For many years he followed the practice of law, and at one time had associated with him Watson R. Davison, Esq., the present Judge of the Franklin County Courts. He was a member of Trinity Reformed Church, of Waynesboro, for a number of years, serving his congregation as an active deacon, and always regular in his attendance upon its services. His pastor for many years was the writer of this sketch, and he and his wife were frequently made happy by being the recipients of substantial favors and kindnesses at his hands, and held him in the highest esteem as a staunch and loyal friend and benefactor. Because of almost constant physical infirmity, during his later life, he was unable to continue his former active participation in Church work, but never lost his interest in his congregation, and remained one of its most liberal financial supporters to

the end of his very useful career. Among the institutions that especially shared in his liberal contributions were Ursinus College, of which he was at one time a student, Mercersburg Academy, of which he was a regent for many years, and the Waynesboro hospital, which he helped to establish.

Mr. Omwake was a son of the late Henry and Evelyn Beaver Omwake, of near Greencastle, Pa. His father was for many years a prominent Elder in Mercersburg Classis, and was widely known throughout the Reformed Church. He is survived by an only daughter, Mrs. Matilda Omwake Newman, her husband and five interesting children; by a sister, Miss Catharine Omwake, of Greencastle; and by five brothers, among them being Dr. George Leslie Omwake, President of Ursinus College, and Dr. Howard R. Omwake, President of Catawba College. A younger brother preceded him in death in less than a month before his own decease, and a very intimate and helpful brother-in-law died soon afterwards. Such is the uncertainty of our lives in this world.

The funeral service was held at his late home in Waynesboro, and was attended by a large assembly of relatives and friends. It was brief and simple in its character, in accordance with the wishes of the deceased. The officiating clergyman was the pastor of the family, the Rev. Samuel E. Lobach, who feelingly read the Scriptures and offered the prayers prescribed in our Book of Worship for the burial of members of the Church, adding no remarks of his own. The writer keenly regretted his inability to be present at the service, which was brought to an impressive close with the reading of Dr. Harbaugh's hymn, "Jesus, I live to Thee."

May the divine assistance always remain with us, the living; and may the souls of all the faithful departed, through the great mercy of God, rest in peace!

F. F. B.

THE REV. DR. CHARLES B. ALSPACH

Dr. Charles B. Alspach was born on a farm near Thornville, Ohio, Aug. 20, 1861, and attended the local schools which only gave him three months of High School work. He received his A. B. degree from Heidelberg University, Tiffin, Ohio, in 1886, and his A. M. degree a year later. His first venture out in the great world's work was as secretary of the Y. M. C. A. at Steubenville, Ohio. After two years in this position, his call to the ministry was heeded and he entered the Ursinus School of Theology, then located in Collegeville, Pa. In May, 1890, he was called to Pleasantville, Pa., as pastor, but two years later at the request of friends in the ministry he was called to the principalship of the Academy at Ursinus. He only spent a year in that capacity, probably because the desire to preach the Gospel was too strong. His second pastorate was in Danville, Pa., where he labored for three years. In 1896 he was called to Philadelphia as pastor of Messiah Church.

After ten years of faithful service at Messiah, he was challenged by the Board of Home Missions to become the first pastor of a newly organized congregation of Reformed Church folks in the northern limits of the city. Believing that this was just another call from his Master, he accepted the challenge in November, 1906, and began his long years of service for Mount Hermon Church. The rapidity with which advance steps were made in this new pastorate indicates the tremendous activity of this earnest man of God. One month after the congregation received its charter, ground was purchased for building purposes, and two years afterward the substantial Church building now standing at Sixteenth and Wingohocking Streets was dedicated. In 1915 the present Church building was added to the Church. For 23 years Dr. Alspach labored among this

people, building them into a strong congregation. He was given the D.D. degree by Ursinus College. In 1929 he was forced to resign his pastorate because of failing eye-sight, and became the superintendent of the Home for the Aged, then being opened at Wyncote, Pa., by Philadelphia Classis. In this position he found opportunity for his untiring zeal for his Master and continued serving until his death, June 15, 1934.

In addition to his pastoral duties Dr. Alspach was frequently called upon by fellow ministers to conduct evangelistic services. Consequently many weeks were devoted to fervent preaching for the conversion of men and women. Many of his colleagues rated him as one of the strongest evangelistic preachers in the eastern part of the denomination. He was always a faithful and loyal servant in the different judicatories of the Church. He served Philadelphia Classis as Stated Clerk for 25 years and carried the additional burden of Classical treasurer for 9 of those years. In 1924, when Eastern Synod met in Bethlehem, Pa., he served as its president, and frequently represented his Classis at the meetings of General Synod. He was also a member of the Board of Home Missions.

Dr. Alspach is survived by his wife, nee Lizzie Varwig, whom he married in 1889; by three daughters, Mrs. Harold Slack, special editor "Ithaca Journal News" and assistant to the Presbyterian student pastor at Cornell University; Mrs. Elizabeth Pommer, a noted musician; and Miss Helen V. Alspach, a teacher in the Roosevelt Junior High School, Philadelphia. Three sons also survive him, Charles H. Alspach, director of the Transient Bureau of the State Emergency Relief Board; Dr. Russell K., professor of English at the University of Pennsylvania; and George S., special agent for the Insurance Co. of North America, located in Boston. Dr. Alspach left 7 grand-children.

Funeral services were held June 19, 1934, in the Church which he erected and which for many years reverberated with his voice. Dr. J. Rauch Stein, president of the Board of Trustees of the Home for the Aged, brought a brief message of comfort, and Elder Jacob S. Sechler, treasurer of the Home, led in prayer. The sermons were preached by Dr. Maurice Samson, a very intimate friend of Dr. Alspach's for many years, and by the present pastor of Mount Hermon Church, Dr. Benjamin Stern closed the service with a beautiful prayer. Though the afternoon was exceedingly stormy, the service was well attended, the members of the Home for the Aged being present in a body in the care of the matron. Interment was made in a crypt in the beautiful mausoleum in Ivy Hill cemetery, Philadelphia.

Thus inadequately and all too briefly we record these facts of the life and death of a real man of the Cross. But, "his record is written in the lives of those who knew his ministry, and at that time when the record is opened there will be many to arise and call him blessed."

—D. F. S.

ELDER AUSTIN A. HELLER

Austin A. Heller, of St. John's Evangelical and Reformed Church, Williamsport, Pa., was borne into eternity on the 28th of July in his 83rd year.

He was a charter member of St. John's Church, an elder for many years, and superintendent of the primary department of the Church School for more than a quarter century. He was a most devoted and loyal member of the Church and loved and respected by all. He is the last of a family noted for loyalty to the Church and faithful Christian service. He was a brother of the late Rev. Dr. Andrew J. Heller. Services were held in the Church on the 31st, the pastor of the Church, the Rev. W. C. Rittenhouse, officiating. He is survived by his wife, four daughters and one son.